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SECOND ANNUAL MEETING

OF THE

Council of Cities

OF THE

Methodist Episcopal Church

BALTIMORE, MARYLAND

APRIL 26, 27, 28, 1918

THE BOARD OF HOME MISSIONS AND CHURCH EXTENSION
OF THE METHODIST EPISCOPAL CHURCH
1701 ARCH STREET
PHILADELPHIA PENNSYLVANIA

THE COUNCIL OF CITIES

The Council of Cities of the Methodist Episcopal Church is composed of the Corresponding Secretary and the Superintendent of the Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church and two delegates from each duly organized City Society. It meets annually for the purpose of conference and discussion of the problems met in ministering in an adequate manner the Gospel of Jesus Christ to that part of city communities where the Methodist Episcopal Church has undertaken to interpret Jesus Christ and to plan how Methodism may meet the religious and social needs of the folks of many tongues who make up our urban population.

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A WORD OF GREETING

The Second Annual Meeting of the Council of Cities, called together by the Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, was held in the Southern Hotel, Baltimore, Maryland, April 26, 27 and 28, 1918. The delegates, from all sections of the country, were present as the guests of the Baltimore City Mission and Church Extension Society of the Methodist Episcopal Church.

Bishop Thomas Nicholson, of the Chicago Area, was elected president of the meeting, and the Rev. George G. Hollingshead, pastor of Saint Paul's Methodist Episcopal Church, Jersey City, New Jersey, secretary. Dr. J. St. Clair Neal, Corresponding Secretary of the Baltimore City Missionary and Church Extension Society, welcomed the delegates at the opening session, and Dr. Whitford L. McDowell, Superintendent of the Department of Church Extension of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, made the response.

Unusual interest was manifested in the addresses of the several sessions owing to their relationship to the Centenary of Methodist Missions, in which the task of Christianizing the cities of America is given prominence. It was a working meeting throughout, much time being given to discussion of the addresses from the floor. The results are seen in the program for city work which is being projected with the Centenary Program.

On Friday evening the delegates were the guests of the Baltimore City Missionary and Church Extension Society at a banquet at the Southern Hotel. The delegates and local Methodists present numbered four hundred and ten. Mr. John L. Alcock, president of the Society, introduced Bishop Thomas Nicholson as toastmaster. Patriotic music was rendered by Mr. William G. Horn. The speakers were Dr. David D. Forsyth, Corresponding Secretary of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, Philadelphia, and Bishop John W. Hamilton, Chancellor of the American University, Washington, D. C.

On Sunday evening the Council of Cities sermon was delivered in the Mount Vernon Place Methodist Episcopal Church by Bishop William F. McDowell, resident bishop of the Washington Area of the Methodist Episcopal Church, Washington, D. C.

The local committee of arrangements was composed of the following officers of the Baltimore City Missionary and Church Extension Society: Mr. John L. Alcock, president; Mr. Charles K. Abrahams, treasurer, and Dr. J. St. Clair Neal, corresponding secretary.

The entire meeting was characterized by an earnestness and a desire to get at the very best methods in city work. In every dis-

cussion could be felt the prayer in the words of Dr. Frank Mason North, which read:

"Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife
We hear Thy voice, O, Son of Man!

"In haunts of wretchedness and need,
On shadowed thresholds dark with fears,
From paths where hide the lures of greed
We catch the vision of Thy tears.

"From tender childhood's helplessness,
From woman's grief, man's burdened toil,
From famished souls, from sorrow's stress,
Thy heart has never known recoil.

"The cup of water given for Thee
Still holds the freshness of Thy grace;
Yet long these multitudes to see
The sweet compassion of Thy face.

"O, Master, from the mountain side,
Make haste to heal these hearts of pain,
Among these restless throngs abide,
O tread the city's streets again,

"Till sons of men shall learn thy love
And follow where Thy feet have trod:
Till glorious from Thy heaven above
Shall come the city of our God."

The New City Program and the Centenary Campaign

Rev. Melvin P. Burns, D.D.

Superintendent of the Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, Philadelphia.

The modern city is the wonder of the centuries. During the last fifty years it has reached a superior place of prestige and power. Today it dictates and dominates the policies of the world. New York is, at the present moment, the financial pivot of the planet. New York, London, Paris, Berlin and Petrograd have, for two decades, controlled the commerce of the globe.

Something over 65 per cent. of the population of the United States of America are now living in the cities. Twenty-five per cent. of our population, according to the "Challenge of Pittsburgh," are living in four or five of our great centers. If the present trend cityward continues during the next twenty years, 75 per cent. to 80 per cent. of all the people of this country will be living in the cities.

The City is the composite expression of the best and worst in the Christian civilization of the centuries. The greatest work of the Kingdom of Christ, in this age, is to bring moral and spiritual redemption to the cities of the land. This is true, mainly because of the fact that City redemption means national redemption, and national redemption ultimately means world-wide moral and spiritual conquest.

Concretely and tersely stated, our New City Program is the preachment of a "Social Gospel," of a great "Community Message," of a voice compelling social, civic, economic and national righteousness, with a sacrificial service sufficiently comprehensive and devoted to make it effective and vital and powerful enough to register 100 per cent. in moral equities in the community. Fundamentally and elaborately stated, it is the dissemination or propagation of a Community Gospel in perfect co-operation with the individualistic Gospel, together with a complete program of institutional life, community service, welfare work, industrial relief, rescue effort and evangelistic endeavor.

Jesus preached and practiced the Social Gospel. When John, who was languishing in the strong fortress of Macherus, and for the moment doubting the Messiahship of the Son of Mary, sent a messenger to Him, asking, "Art thou he, or do we look for another?" Jesus simply said to the messenger: "Go tell John the things you see and hear. The lame walk, the blind see, the dumb talk, the deaf hear, the sick and imprisoned are visited, and the poor have the gospel preached unto them." The fact is, Jesus practically always, in His approach to men, touched and fed or cured the body, and through those administrations reached and healed the soul. He also sought, by His attacks on the leaders of the people, to bring

about the great civic, economic and moral reforms necessary for the purging of the commonwealth and of the nation. He was, indeed, a dispenser of a social or Community Gospel. He lashed the economic leaders. He called the Community, the City, the Nation to a righteous program.

Down through the centuries we have pressed individualistic responsibility upon the hearts of men and have almost entirely failed to emphasize Community responsibility. This has resulted in a form of personal piety, and at the same time, unconsciously or perhaps automatically, a positive disregard for social, political and industrial standards which are for the best and highest interests of civilization as a whole.

Moses was not of that individualistic type of soul that struggles for its own salvation, in order to escape the penalties of sin and find an inheritance awaiting him in the land beyond. "When Moses saw the glory of God in the flaming bush and learned the ineffable name of the eternal," says Dr. Walter Rauschenbusch, "it was not the salvation of Moses which was in question, but the salvation of his people from the bondage of Egypt, and, therefore, under the inspiration of Almighty God, he inaugurated the first organized labor movement and instituted the first of the Hebrew Brickworkers' Unions on account of intolerable working conditions. When young Samuel first heard the call of the Voice in the darkness, it spoke to him of priestly extortion and the troubled future of the nation. When Isaiah saw the glory of the Lord above the Cherubim, he realized by contrast not only that he was a man of unclean lips, but also that he dwelt in the midst of a people of unclean lips. His cleansing and dedication was a call for him to cleanse and dedicate the nation."

The Social message, or the message which will compel Christian people to purge and exalt the life of the whole community, must become the Message of the Age or the world's last great hope will be wrecked.

The individual in the great corporation may be perfectly pious, offering his morning and evening prayers regularly, but the composite personality in the form of the legal corporation of which he is a part may be wrecking human lives and treading on the hearts of multitudes of children from day to day, and thereby destroying the life of the nation.

Two very great principles are here contending for supremacy. Capital and labor are locked in the death grip, each struggling for final and permanent mastery. The efficiency of capital is not, nor has it ever been, questioned, but the methods of obtaining efficiency and wealth are, in many instances, very much questioned. Its one-sided control of economic power tempts to exploitation. It converges all its interests and strength altogether toward the creation of private profits, and not for the service and betterment of humanity. The results are human wreckage which is lying thick along the pathway of industrial life. It is destructively autocratic, and in no sense is it constructively democratic. We, as Americans, have stood and

fought for world-wide social and religious democracy; at the present time we are sending our boys, the richest and finest of the nation, to the European battlefield, to stand and fight, and if needs be, die, to bring about world-wide political democracy. And, gentlemen, I enjoy the honor of having one boy who is ready to give his life for this great forward movement.

We have passed through great times. Great times are still stretching out before us. War is, after all, in a sense, history's big day's work. No age has been without its bloody page in by-gone centuries. Thousands upon thousands have bled to death without even knowing why or what for. But we know it has been, and is, for the evolution of mankind toward a larger progress and freedom. No such terrific human sacrifice can be required without some great human advance, and in the final analysis, when thought through to the end, war is but the prelude to a greater day. The advanced State in her intense desire for greater political liberty says, "Make the world safe for Democracy." The Church, in her supreme desire for the future good, says, "Make Democracy safe for the world." This, brethren, is the Church's task. At this strategic hour, shall we measure up, or shall we fail?

Why, let me ask, do the people of this country unqualifiedly condemn Germany for pouncing upon and destroying Belgium, her weak and politically insignificant neighbor, and at the same time endorse, or tacitly consent to, an industrial and economic system that disregards rights of women and children; and through their superior industrial strength compels them to toil like galley slaves, ruining them in body and spirit, blighting and damning all future posterity and threatening Christian civilization with total and permanent eclipse?

In view of these conditions we believe the new city program should require that the Christian Church proclaim a Gospel Message calling for and demanding civic, political, social and industrial righteousness. To this end we believe every city should provide for certain specific things in connection with the new program. There should be a great institutional and community church center in the heart of the city, the dynamo through which should radiate or function the spirit of the true evangel, quickening and vitalizing the life of the whole people. This institution should be the forum through which the minister should proclaim the civic, political and industrial message of the time, compelling the body politic to righteousness in personal life and community relation. This plant should also be a great center for spiritual development and equipment. The young, aggressive and progressive people of all the outlying churches should be gathered at least once each week in this great central plant, where a director of religious education would train them in scientific and effective community service, and then send them back as flaming evangels to redeem the community in which their own churches are located.

Then we must develop fewer but greater religious institutions

in the strategic outlying centers of the cities. Heretofore our forces have been too much divided and contending too vigorously against each other, and not contending sufficiently against the forces of sin. We must call in the scattered forces and concentrate in supreme effort, if we would defeat sin and bring in the Kingdom.

We must carry on in all our great centers at 100 per cent. efficiency Industrial Evangelism. Jesus said, "The Son of man is come to seek and to save that which was lost." The Church must prove conclusively to the Bolsheviki, the anarchists, the I. W. W.'s, the labor unions, and all the rest that she is willing to render such sacrificial service as will win all to the truth. We must devise some sane and sensible approach which will enable us to win and build up into strong conquering manhood the "down-and-outer." We must in some way compel this nondescript population to God and clean-cut Christian living. Jesus was not complacent, hopeless, or indifferent to any class. He struggled with like passion to grip the soul of Nicodemus, the woman at the well, Zaccheus, the Pharisee, the leper, the lame and the blind. He forgot altogether to classify men either socially or financially. A Gospel that cannot reach all classes is totally disqualified to reach any class. A Gospel that is able to reach one man and deliver him from the thraldom of sin is able to reach and deliver all men. Therefore, it is unqualifiedly the business of the Church to discover the remedy for sin together with the correct approach, and then proceed.

We must develop, also, some four or five great centers throughout the country for the training of Christian leadership. These centers should probably be Boston, New York, Pittsburgh, Chicago and Los Angeles. Institutions for this work in Boston and Chicago are already in embryo. We devotedly trust that under the inspiration of God and the guidance of some great souls, these institutions will be brought to successful issues. The Methodism of the world could be greatly qualified within the next decade if these training centers were now prepared to turn out these Christian leaders.

Finally, we must include in our program the evangelization of the foreigner. Among the many problems confronting the Methodist Episcopal Church at this hour, one of the most vital is the evangelizing of the different groups of foreign-speaking peoples. From 40 per cent. to 45 per cent. of the total population of the United States at the present time is of foreign birth or parentage. This fact alone constitutes a tremendous challenge to American Christianity. These people, for the most part, come from countries where the standards of life are low, comparatively speaking. For centuries they have been governed and directed in moral life and spiritual thought by the Roman Catholic Church. Either we must grip the hearts of these people and lift them to our standards of Christian thinking, or they will inevitably drag us down and greatly modify our present ideals. How shall we best reach, Americanize and Christianize these peoples? What relation shall the Methodist Episcopal Church sustain

and what shall be her policy in approaching these particular groups? This is the problem we must solve.

We cannot evangelize these peoples through absent treatment. It can never be done through the conventional methods of church procedure, and I seriously question if it can ever be done in a large way through an individualistic pronouncement of the Gospel message. True, we must seek to lead the individual to accept Christ, but we must, at the same time, by personal contact and religious fellowship with them, seek to inject the Spirit and life of our Christian civilization into the body as a whole, so that we shall be able to modify the atmosphere and life of the entire group.

Hence we are planning in all our city programs in some way vitally to connect up our foreign churches and membership with some English-speaking church, hoping thereby, ultimately to weld all together in one great spiritual brotherhood. We are utterly opposed to creating new and independent foreign-speaking churches and mission conferences. We have in the past paid the penalty for this sort of procedure.

The Centenary campaign is furnishing Almighty God with, perhaps, the first real opportunity to look square into the very heart of the Church. Indeed, it is the first time in the history of the centuries that any great religious denomination has ever seriously and earnestly looked into her own internal affairs for the purpose of discovering the exact conditions, the full need, and the essential thing in order that she shall be able to render 100 per cent. efficiency service in each community in which she stands.

The Church has been altogether too much concerned about saving herself, and too little concerned in the redemption of the community. It goes without saying that just the moment the Church becomes more interested in her own life than she is in the life of the people, she is at once disqualified for rendering efficient service for the uplift of the world. The Centenary is furnishing a magnificent opening for the Church to discover herself, her interests and ambitions, her abilities and disabilities, and her purposes and designs for and on the race. It is also furnishing the Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church a splendid opportunity to make a statement of program for the cities throughout the land, and to press the challenge of God down upon the people in a way commensurate to the need. God has, perhaps, never had a fair opportunity to force His claims on men. In this Centenary, for the first time He will have a fair chance to make an impression on the heart of the world.

The carrying out of the New City Program is, perhaps, largely dependent upon the success of the Centenary campaign. Yet I confidently believe, if there was no Centenary on at all, the people concerned could during the next five years raise sufficient funds among themselves to initiate and carry forward to a successful issue a large proportion of the program in most of the cities throughout the land. If this be true, then how much easier it should be for the whole people possessed with one passion to secure these funds and then

install and execute a program involving the Methodist portion of the Kingdom of God around the world.

God has, in my judgment, already recorded the Centenary campaign a success. Of course, there are a few pessimists and halters throughout the Church who are saying the time is inopportune, or that it would be unpatriotic to launch a movement of this magnitude while the war is on. This class is very small and is constantly diminishing. The feeling and judgment of the best, the clearest visioned, and the men of the fullest confidence in God, is that we would be unfaithful to the future good and recreant to the God-imposed responsibilities if we failed as a Church to avail ourselves of this present and tremendous opportunity for larger service. Shall we respond readily to the call of the war-god and lay our property, our life's blood and our primest laddies on the altar of the world for larger political life and liberty, and not at the same time be quite willing to lay a few pennies, comparatively speaking, on the altar of God's Kingdom for the moral and spiritual betterment of the nation? The chances are, if the Church had been as progressive and militant as she should have been, and had she not allowed the almighty dollar to eclipse the vision of Almighty God, and had the so-called Christian nations been as willing to have put their money back of the propagation of a Gospel of "Peace on earth, good will toward men," as they have been to put it back of the gospel of economic and commercial expansion, which is the real essence of this present world conflict, the nations would not, perhaps, at this moment be engaged in their gigantic program of death.

The clock of the centuries is now striking twelve. The greatest day in history is here. The crisis of the generations is now upon us. The gravest responsibilities that have ever been pressed down upon the heart of the Church are now being pressed down, and the most splendid opportunities ever spread out before the Christian toiler are now being spread out before us. A new day, a new world, a new system of moral ethics, a demand for a new and more sacrificial service, a new challenge to a bigger manhood and leadership, a new and louder call to meet the vital issues of life in a wiser and larger way, a new and sublimer vision of future moral equities and relationships; in fact, God is seeking to arouse men, churches and institutions to this larger revelation and diviner sacrifice. Shall we in this strategic hour disappoint Him and fail to make the expected deliverance? Or shall we meet the test, place our lives upon the altar and thus reinforce the Church in life and devotion so as to enable it to meet the new and nerve-racking conditions and win and bind the heart of the world forever to the heart of the Father?

I have sufficient confidence in God and men to believe that if Methodism will lay bare her heart to receive the divine impress and then listen to the world's cry of agony she will rise to the gigantic task outlined and "Go over the top" in a great victory and will meet the new day and conditions with a new program and procedure that shall prove sufficient for the world's need and fully satisfy the divine expectation!

The Relation of the Centenary Survey to the Church Program for Today

Rev. Charles W. Blanpied

Centenary Survey Board of Home Missions and Church Extension of the Methodist Episcopal Church, Philadelphia.

The genius of modern Methodism has not been adequate to meet changing situations and adapt itself to new programs. Our forefathers were eminently successful in pioneering church extension work in frontier fields and in occupying residential city communities with the normal family church program. We of this generation have failed to stand our ground when new and complex problems have presented themselves. This does not mean that the Methodist Episcopal Church has not the possibilities within itself to make programs that will meet these changing situations, for it is a well-known fact that where we have remained long enough in a community, we have been able to adapt the Church program to meet the needs of the people.

In most of the large cities of our land, and almost universally in the East, the Church has retreated before increasing populations, especially when this increase is the result of industrial growth and the type of population has changed from English-speaking to foreign-speaking.

The encouraging feature which the Centenary Survey has brought out, is that the leaders who are giving thought to the city program of today are of one mind as to the need for the Church to adapt its program so that this retreat to the suburbs will be changed into a definite stand at the heart of the cities' need. It is assumed, of course, that the suburbs will be occupied.

The city survey team of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, in making its rounds during the past few months, studying conditions and working out the Centenary program, has taken into account all of the factors that go to make up the modern city, and we believe that the program as finally adopted will revolutionize the entire policy of the Church as it relates itself to the city problem.

It is my purpose in this paper to set forth the guiding principles used in making the Centenary Survey, and following this, to outline more definitely the particular application to the city.

The Word "Survey" Misused

It is well, first of all, to inquire into the meaning of the word "survey." The term has been wrongly used in so many ways that it has come to have many different meanings, and its proper relation to the Modern Church Program has been misunderstood.

One of its chief misapplications is the substitution of the word "survey" for the word "program." A survey is not the program, it

is but the forerunner of the program. Where the program begins the survey ends, hence it is impossible properly to use the one term for the other.

Much has been said in recent years about the need of adopting modern business methods in the program of the Church and, naturally, the survey, the first step in every sane business venture, has come in for its share of discussion and use. Here and there in the ranks of the Church, men have become survey enthusiasts, and local churches or groups of churches have made surveys. Church boards have backed the movement—communities, towns and entire cities have been surveyed, and yet too often the complaint has been that "it was of no value." This, of course, has not been the universal opinion, for here and there far-seeing men have builded on the findings of the "survey" a "program," and success has crowned their efforts.

The trouble with the so-called failure has not been with the survey, rather has it come about because the study itself has been the objective, when, in fact, only the preliminary work has been done toward the making of a working program. In short, the survey has not been permitted to function through the program.

An Illustration of Use of the Survey Drawn From Business Methods

Let us see what happens in the business world when it is purposed to get at the most workable program. Take the case of a certain successful electric lighting company. The president uses the principles of the survey in every advance step made in his company. The chart and graph form a part of his monthly report, and from them he outlines the program and estimates the budget for each year in advance.

This is the relation of the survey to his program: A new field for operation is presented, where it is thought the company ought to enter. Does the president say, "All right, go ahead and put in the lines, open up an office, and we'll try it out and see whether the field justifies the venture." No, indeed, he sends out his men to make a survey. This survey must take into account every factor in the community that has any bearing on the electric lighting business, but, of course, will not bother with details regarding the community that have no bearing on the business at hand. A correct estimate of the population must be learned and the various facts as to the manner of living of the people. Also the possible consumption of light used by the community, the type of local government and what lighting contracts it controls must be in hand. Account must be taken of methods of lighting in use with an estimate of its efficiency, and, finally, an exhaustive study of any other electric lighting company operating in the field must be made in order to determine as to whether or not a new company would have a competing chance.

Now the first step of the survey is complete. The facts in the

situation are in hand and are put into concrete form of study and inspection. If, after weighing all of the factors, the president of the company finds that a clear field for entrance into this particular community exists he begins the next step in his survey. That is, he sets about to determine in the light of the facts presented just the kind of approach he must make in entering the field. He has a careful estimate made of the cost of equipment necessary to carry the current to the community, and figures the overhead and operating expenses so as to see if after all, even though there is a clear field for entrance, the outlay would justify the possible returns in a business way. If this second step shows it to be a good business venture the program is formulated, the blue prints are drawn up and the enterprise is launched and carried through.

Now, in entering this field the president of the company could have made two possible mistakes: 1—He could have entered the field with the best kind of a program without taking the first step, i. e., "Gathering the facts," and have found that his general observation was entirely misleading and failed in the venture. 2—After taking the first step and having found a first-class business opportunity, he could have overlooked the importance of the second step in the survey, i. e., "Weighing the factors to ascertain the problem of construction, operating, up-keep, etc.," and failed likewise. Both of these fundamental processes are necessary before a final judgment can be reached.

The Survey as Applied to Church Use

I believe that this same principle holds true in regard to the church program. We either rush pell-mell into fields without making a study of the various factors in the situation, or else having taken this first in a survey we have failed to analyze the factors to ascertain the exact problem of the community and have builded the wrong kind of a church plant or have foisted upon communities illy adapted types of conventional church program. No wonder we fail in reaching the people which our study of the community showed were there in large numbers and unreached by any denomination whatsoever. It is just as fatal to leave out either step in making a Church Survey.

The Survey Defined

Having striven to show what it is not, let us now define the survey positively. It would seem easier, perhaps, to cast a word aside and choose some other term to describe this study, which precedes the building of a program, if the word did not express the process so exactly. For does not the word survey mean to "look over"? Note that it does not mean merely superficial examination. One is spoken of as ascending a hill in order to survey the surrounding fields. In fact, a survey cannot be made from the valley; one must be able to view all parts of the landscape.

I am reminded of a line in a familiar hymn, "When I Survey the Wondrous Cross." Here the word "survey" means to bring into review all of the phases in the life of the Master that affect one's life. Again we are in danger of narrowing our vision so that only one or two factors in His rounded life are emphasized, whereas, in order to be a four-square Christian one must take into account all of the factors that go into the building of such a character.

So with a survey made to aid in building a church program there is danger that only a superficial study will be made and that only a few of the facts will be brought into the examining room. In the same degree, it is ruinous to a church program if a superficial survey is made, or, if after making an adequate study one fails to analyze the various factors, as it would be in a business venture as pointed out in the illustration of the electric lighting company.

Determine the Objective of the Survey

We, therefore, see that the term "survey" is a general one and may be used to signify any preliminary investigation or study made for the purpose of, first, discovering the facts, and, second, analyzing these factors so as to discover the problem involved in any given situation. So in order to make a survey mean anything, its limitations must be set for each particular study made. For example: The surveyor goes out with his chain to make a land survey; the auditor makes a survey of accounts; the ranchman makes his animal survey (round-up) of his herd; the historian surveys past records; the metaphysicist surveys or attempts to peer into the future; the economist surveys, i. e., takes account of, the raw material, labor conditions and the rate of consumption, etc. The danger to the sociologist is that his field is without limitation as to what he may survey, for his task is one of interpreting all of the other lines of research. The sociologist, therefore, if he is to make a community survey or survey an entire city, must, of course, delve into every phase of the city's life, if no special bounds are set to his investigation. The result, as would be expected, is a mass of unrelated data and would be available for use by any individual or organization as such might relate the various factors found to the program sought in each separate case.

Here is the pitfall into which many survey enthusiasts fall. No matter what the objective may be they feel that account must be taken of every detail of the life of the community, every brick in the city's pavement must be counted, so to speak. The natural result of such a course is to bring to the examining room so much superfluous material without focus and without definite objective.

So in defining the survey at the outset of any study, we must first of all determine the objective and make the survey from that point of view. If it is desired to find the best location or to determine the right kind of a program for a church, the study must be made, and the factors analyzed from the point of view of the

Church, just as the study and analysis were made from the point of view of the electric lighting company in our opening illustration. Of course, the entire territory is covered in making the survey, but only such facts are sought as have any bearing upon location and the kind of program the Church ought to provide. The task, therefore, set for us in making the Centenary Survey was to use as a guiding principle the survey of each separate community, i. e., to make the Centenary Survey from the point of view of the Church and its relation to the modern church program, using as our base the leadership of the connectionalism.

Having established the relationship of the Survey to the Modern Church Program to be one of "Preliminary Study and Analysis," and having taken this step in each community, we next turned our attention to the "Technique of the Survey."

Three Essential Steps in a Complete Survey

In order to obtain a program that will stand the test, we found it necessary to take three distinct steps for each project, the third a resultant of the first two processes. These three steps are:

1. Discover the factors in the community that relate themselves to the Church.
2. Analyze these various factors and determine the various problems that have to be faced by the church in the particular community under consideration.
3. Formulate a program, the one most likely to solve the problem found and best adapted for the available leadership to operate.

The method by which this was accomplished is as follows:

1. Discover the Factors

(a) *Define the territory.*

Determine, first of all, the territorial extent of the field to be surveyed. Naturally, the territorial extent for a church survey of a given community would be the natural parish of influence of the church for which the study is to be made. This natural parish is, of course, always of relative extent, i. e., if the church is one that should exert city-wide or community-wide influence, then the entire city or community must be studied. If, on the other hand, the church is one serving a limited part of the city, this particular part should be determined at the beginning of the survey, and the study itself must define the parish. Oftentimes the parish is easily defined by natural boundaries or barriers, a river, a railroad, a hill or gully, etc. Other times it is limited by the kind of people and the street bounding can be easily located, or sometimes a mechanical division of territory must be resorted to in order to define the parishes of two neighboring churches of the same denomination.

The parish is again limited or enlarged according to the nature of the program, which the Church ought to be providing. This exact program, of course, cannot be determined until after the survey, but

certain general principles can be settled upon at the beginning without affecting the flexibility of the program resulting from a study of the field.

(1) If the church is to be a downtown voice for civic righteousness with a general church program, having for its purpose the drawing of its adherents from all parts of the city, then, of course, the parish must be the entire city, regardless of other churches of either the same or other denomination.

(2) If, however, the church is a part of a self-conscious community or section, and the nature of the program is to be an extensive community work radiating its influence into dissimilar neighborhoods, the study might rightly be made of an extensive section, regardless of the presence of other denominations within the area.

(3) On the other hand, if the church is to serve a distinct neighborhood of its own, a specific group of people, then the program will be intensive and the limits of the parish will be coincident with the particular neighborhood to be served.

It must, of course, be kept in mind that the kind of program the church ought to provide; the defining of the nature of the parish, etc., will be determined by the survey. The above principles are, therefore, of use, and need be used only at the outset to aid in defining the territory to be studied and not for the purpose of fixing the boundary of the parish. As a working rule, however, it is better to err on the side choosing too large a field for survey, than make the mistake of confining the study to too small a territory. It is easy to drop off from the askings after the study has been made any territory to be found outside the parish, while a faulty conclusion might be reached if too small a field has been covered in the survey.

(b) *Define the scope.*

Having determined upon the extent of territory to be studied, our next step is to define the scope of the investigation, which is considered necessary in order to bring out all of the factors bearing on the relationship of the Church to this particular field.

It will be well at the outset of this part of the discussion to determine upon the principles of our approach to this phase of the survey. There are clearly two methods that may be employed—the one diametrically opposed to the other. The one method—we will call it the "Swivel Chair Method"—is the one where a theory is worked out in an office. A nicely arranged and all-inclusive set of questions and pre-arranged blanks to cover all the possible needs of a survey of any field is prepared. In like manner a community program is formulated—an ideal program—which it is believed can be put on in a given type of community.

These swivel chair experts, when called upon to make a survey or to suggest a program for a given church, have simply to use the pre-arranged blanks prepared without the slightest knowledge of the

particular community to be studied, and then having gone through the formality of getting these filled out, set about to lay down on the community the all-inclusive stereotyped program chosen as the model for this type of church.

The above process may be a trifle far-fetched for the sake of emphasis, but the principle of "Causing the survey to fit the preconceived theory" is not to be denied as having been the one most largely used in making community surveys. That many a student has gone forth to prove by investigation the theory he has prepared in his library or office, is common knowledge. This method accounts for some of the laughable mistakes that have occurred, and which, along with the substitution of the "survey" for "The carrying through of the program," is responsible for a certain lack of popular support given to the scientific study known as "survey."

Recently a survey was made of a well-to-do suburban town by a church official, and two of the items in the program left for the local church to work out were, (1) the caring for orphaned children, and (2) the organization of a Community Charities Society. The latter was carried out by the good women of the church, and as Thanksgiving approached they gathered in baskets of food, and the men folks readily furnished turkeys beside. Then they set about to operate the "charities" they had "theorized" about, but something went wrong. They could not find any poor folks in their prosperous suburban residence community, and they actually had to send the baskets and turkeys to a neighboring city, where there were poor and to spare. But, sad to state, there was nothing on the charities program that provided for the large giving of this comfortable folk to the pinched poverty of the very city where they carried on their business, and thus owed to the larger city's poor a debt of charity. It is not strange, however, that in a community where children were few and families well insured against want, no need appeared for the founding of the orphan asylum proposed by the survey engineer.

In another program left for a certain small city church to carry out, the entire gamut of institutional church activities were recommended. This, in the face of the facts, brought out in the survey of the existence of a Y. M. C. A., Y. W. C. A., municipal baths and public playgrounds, and where the church catered to the same class of people most generally participating in the activities of the above mentioned institutions. Thus we see that the same program will not fit all situations.

The other method of approach, and the one used in making the Centenary Survey, is what might be called the "Adaptation Method," or the "Factorizing Method," or, better still, a combination of the two. In this approach no preconceived notions or theories are permitted to enter into a given local situation. This, as will be readily seen, does not cut off from the formulation of guiding principles of either study or programizing, but rather intensifies this general preliminary preparation. No general all-inclusive questionnaire or pro-

gram is formulated, but each local task is taken apart by itself, studied without prejudice, and the program becomes the outgrowth of the problem discovered in that particular community adapting the general principles of procedure to the local findings of need.

In this manner one locality can reap the advantages of the findings and the successful carrying out of the programs in other similar fields without losing its own individuality, for while there are certain formulatable needs more or less applicable to communities of classified types, yet in the final analysis each parish has its own personality and must be considered separately.

2. Factorizing Method Used in Making Centenary Survey

The oft heard expression, "Well, this is a peculiar city; this situation is unlike any other to be found anywhere else in the country, etc.," contains fundamental truths. And so in making the Centenary survey we did not attempt to produce moulds that would fit every situation, but rather to set forth certain fundamental principles of approach, and to make a relatively all-inclusive list of factors that were suggestive for use in building up the program for each local situation.

3. Resultant City Program Discovered Through the Survey

After having made the study of all of the chief cities of America, according to the above principles, we are able to report in definite form the program which has resulted from this study.

(1) An Americanization program among foreign-speaking peoples.

(2) The adaptation of the family church program in industrial communities to meet the needs of the new type of population.

(3) To keep from "dying at the top" by occupying strategic residential sections, both within the city and in the suburbs.

(4) To establish ourselves in downtown, transient, polyglot sections with a combination program adapted to the needs in each separate city.

Below is printed the outline used in classifying the types of projects in the Centenary. A careful study of this will show the relation of the city program to the whole Centenary movement.

A. Missionary Responsibility

I. **Home Mission Under the Flag**

1. Porto Rico. 2. Hawaii.

II. **Established Types of Home Missionary Work**

1. Indian. 2. Negro. 3. Alaska. 4. Highlanders of the South. 5. Mormon Territory. 6. Isolated Rural Communities.

III. **Purely Missionary Work in Specialized Forms**

1. *Recent Immigrant Peoples.*
   a. Chinese, (1) Rural, (2) City. b. Japanese, (1) Rural, (2) City. c. Italian, (1) Rural, (2) City. d. Latin-Americans, (1) Rural, (2) City. e. Slav Groups, (1) Rural, (2) City. f. Others, (1) Rural, (2) City.
2. *Industrial Groups.*
   a. English-speaking, (1) Rural, (2) City. b. Polyglot, (1) Rural, (2) City.
3. *Downtown—Transient—Polyglot Masses.*

B. Missionary Opportunity

IV. **Aiding Rapidly Developing Frontier Fields**

V. **The Development of Rural Methodism**

VI. and VII. **The Occupation of New and Strategic Residential Sections in City and Suburbs**

C. Denominational Obligation

VIII. **The Development of Christian Leadership**

IX. **Evangelism**

Why New York City Is Our Greatest Missionary Field

Rev. Fred Winslow Adams, D.D.

Pastor Trinity Methodist Episcopal Church, Springfield, Mass.

It was once said, "All roads lead to Rome." It is even truer in the Twentieth Century that all avenues of world travel lead to New York. Its harbor opens not only to the citadel, the clearing house, the Metropolis of the New World, but to civilization. In a unique sense, New York has drawn for its wardrobe upon the historic cities of mankind; sometimes the best and sometimes the worst of the fabric civilization has spun. Babylon, ancient incarnation of pagan glory and debauchery; Jerusalem, City of God, capital of the race whose genius was for religion; Athens, City of the Intellect, where once philosophy, art and beauty were at their zenith; Rome, ancient and modern, city of splendor, ruins of the throne of Caesar and site of the Pontifical palace of the Roman Hierarchy; Paris, vision of splendor, of stone and marble and garden, the modern City Beautiful; London, historic home of the Anglo-Saxon race. All these are merged in New York, the modern Babylon, the New Jerusalem; the last World Metropolis.

Chief port of entry of the New World, New York has become the greatest foreign city on earth, and so the most fertile, opportune, and pressing field for Home Missionary enterprise. Every city is peculiar to itself, but New York is more than different. "There is only one New York."

To get an airplane photograph of New York for missionary propaganda, one must study its psychology. There are three important concepts in that psychology. I will call them Bigness, Babel and Bohemia.

New York is telescopic in its activities, and unless the Church is prepared to do its work on a large scale, it will hardly attract the interest of New Yorkers. New York is a melting pot, a Babel of tongues, and so the Armageddon of religious warfare. New York is Bohemian in the absolute independence of its people, which conduces to irresponsibiilty as a major characteristic.

Everything in New York, I say, is on a colossal scale. The Statue of Liberty on Liberty Island is not a lighthouse or a monument, but "Liberty Enlightening the World." Could any welcome be more suggestive of the genius of New York? Into the long piers come the biggest steamships of the world. On Manhattan are two unrivaled mammoth railway terminals, into which come the transcontinental trains. Four of the largest spans of modern bridge-building days connect the Island of Manhattan with Long Island, while ferries ply on the waters and underground railways complete the rapid transit problem.

And all about you are the tallest buildings in the world, piercing the sky line; the biggest and most luxurious hotels; the largest and

most elegantly equipped apartment houses. So high and so flooded with sunlight are they that in a city on sea level one may yet live in an almost Catskill elevation, with a view of the Hudson, which for scenic grandeur dwarfs any overlook of the Rhine! And Broadway, the Great White Way, is a veritable fairyland of electrical showers at night! Fifth Avenue and Riverside Drive, these are distinctive New York arteries, which say again and again, "There is only one New York." And then, just off Broadway, or Fifth Avenue, or the Drive, you are in Hell's Kitchen, or the East Side of squalid congestion, where people live in great masses, in spite of the lack of proper sunlight and air.

New York is too new to be an art center, but she manifests the feeling after art. I have taken off my hat to the Campanile of St. Mark's in Venice; and yet every day for a year I have looked up at the tower of a business block—the Metropolitan Life in Madison Square—and felt that for strength, majesty and dignity, it need not tip its hat to any Campanile in the world! I know we have no cathedrals such as Milan, or what is now but the ashes of Rheims, but who can look upon that giant skyscraper of Gothic design—the Woolworth Building — without somehow feeling this miracle of modern architecture is a cathedral in the air. So one might go on to the end of the chapter. Our schools are big—Columbia is the biggest thing in the college world. In brief, New York is the educational center, the dramatic and musical center, the commercial and financial center of the world; the home of the millionaire and the home of the proletariat.

However, the greatest thing about New York is not its piles and heaps of everything, but its folks. Here are more folks, and more kinds of folks, thrown into closer contact, than anywhere else on earth. After traveling on a subway twice a day for years, a man would actually feel lonesome in any other city in existence. Here within a radius of twenty miles is humanity's greatest urban population, and here, chief incentive to all missionary propaganda, are a larger percentage of children than in any other large city. It is impossible to realize this host of inhabitants in mere alignment of figures. It helps us to grasp the fact, to remember that New York has more people than the entire Dominion of Canada. Three of its boroughs, Manhattan, Bronx and Brooklyn, are each equal in population to some of our entire States. New York's population, for instance, is equivalent to the eight Western States of California, Colorado, Idaho, Montana, New Mexico, Nevada, Utah and Wyoming.

But New York is not only the biggest city in total population, but also in foreign-born population. Her population is only about 20 per cent. American; 80 per cent. plus of her people are either foreign-born or the children of foreign-born. Compared with other parts of the country, this means that while New York City has a population equal to the eight Western States just mentioned, her foreign-born white population is more than double, or 1,900,000,

to that of 900,000 in those eight States. Add to this, that her Protestant population is less than that in the eight States mentioned, and you see how fiercely the missionary difficulties of the field loom up.

We are accustomed to accentuate the fact that New York is the melting pot by saying that there are more Russians than in Petrograd, more Italians than in Rome, more Irish than in Dublin, and more Jews than in Jerusalem. Let me put it in another way: The Russians of New York would make a Russian City about the size of St. Louis. The Irish would make two cities—one the size of Baltimore and the other the size of Albany. So would the Germans. The Italians of New York would make another Los Angeles or San Francisco; the Austro-Hungarians, a Milwaukee; and then there are enough other foreign-born whites of various nationalities to make a city equal to Pittsburgh. The Roman Catholics would make a city the size of Philadelphia plus Springfield, Massachusetts, while the Jews would nearly reach the census figures of Philadelphia. Not only this, but New York has gained in population in a single decade enough foreigners to make another city the size of Boston.

Every third person you meet in New York is a Roman Catholic, and every fourth person a Jew. But while these Catholics are at least nominally Church members, this is not true of the Jews. While twenty-five out of a hundred New Yorkers are Jews, only three out of the hundred are connected with the synagogue. Twenty per cent. of New York is considered American-born. This is also the estimate of the Protestant population, but a large part of it is unchurched. It leaves a remainder of four out of a hundred unaccounted for; not a small remainder, as it represents 224,000 people.

If you are looking for Methodists in New York, while you pass but three persons before meeting the second Catholic, or four before meeting the second Jew, you pass a hundred before you find the second Methodist, or in Manhattan, one hundred and thirty-four, or in the Bronx, one hundred and forty-three! Indeed, we might say of the Methodists, "What are they among so many?" They are almost less than the dust, mere insectivorous atoms of nothingness, unless, indeed, they have a burning, a moral passion, which shall enable them to fulfill that ancient Scripture, that "one shall chase a thousand, and two shall put ten thousand to flight."

The second word in New York's psychology is "Babel." Not only a confusion of tongues is here, but of ideals, habits, customs, and racial antipathies, as wide as the poles.

When you stop to realize that the four corners of the earth are brought together at New York, that hither have been coming up to a continual Pentecost all the nations of the earth; that here, for example, Trotsky, who has been directing the foreign policy of the Bolsheviki, was of New York's East Side boarding-house population, agitating and living from hand to mouth; indeed, that he spoke one night at our Church of All Nations, which has the largest Russian congregation on the Island; when you begin to grasp the significance

of the Melting Pot, you see how great a part the Church may play in the civilization of tomorrow, if she can lay her hand on the head and heart of the emigrant leaders of many nations. Not only this, but there is another phase of New York's foreign problem. The more adventurous, well-to-do and hopeful, push on West and leave the dregs in New York. The worst of Asiatic and European emigration, as well as the best, are here. Vice always headquarters in great cities. New York has long been a recognized home of the Underworld. New York's East Side streets are the pulpits of almost every sort of new and old, social and religious doctrine. New York's studios and hotels are breeding spots for cults and fads, for imported paganisms and propagandas almost without number.

It must also be realized that our average English-speaking population is one of the most illiterate on the continent, as it is one of the most provincial. Those left from the constant exodus are like Ephraim's cake, half-baked. The children leave school after the eighth grade to go to work, and lose their opportunity for real culture.

There has never been in the world, said former Ambassador James Bryce, a more extraordinary social problem, or "a more urgent need and scope for combined effort" in missionary activity.

The third factor in the psychology of New York is irresponsibility. This grows not so much out of the variety of people, as the living conditions caused by the density of population. There are 3,250,000 housed at a density of one hundred persons to the acre. London, in contrast, has about 2,000,000 so housed. While London has less than 200,000 housed at twice that density, or two hundred to an acre, New York has nearly 2,000,000.

The way the people travel helps to visualize the matter. The Pennsylvania Railroad, with 26,000 miles of track running through thirteen States and the District of Columbia, does not carry half as many people a day as the New York Subway over its one hundred and thirty-six miles of track about the single city. This subway is the greatest railway system in the world. It carries 1,350,000 passengers daily, and 900,000 of them at the rush hours of morning and night. There is one point at 96th Street where the ten-car trains in rush hours pass over the switches every twenty-six seconds. Thus the people travel almost in mobs, crowded into the cars sometimes like sardines in a box, yet usually in perfect good humor!

Another thing, the population is in perpetual flux; the character of a neighborhood sometimes changes over night. A Methodist layman of large means spoke the literal truth when he said, "I went to bed one night a rich man, and woke up a bankrupt." The fact was the trading population had changed so suddenly that he was left with high price, long-term leases, that could not be readjusted to the new conditions. A business zoning system is remedying these conditions somewhat, but the shift of residential populations, the coming in of Jews, Negroes, or Italians, completely changes a large community.

What have been our most valuable church properties are, as a result, sometimes left stranded.

What this means is seen by the simple fact that since 1901 Protestantism on Manhattan has lost sixty churches and built only sixteen new ones in the same period, six of these being for colored people. Take the section of Manhattan below 14th Street. In the last fifty years twenty-one of our Methodist churches have gone out of existence, entered into mergers, or moved up town, until now we have but six left in that section, and none of these self-sustaining.

New York is no longer a city of homes, but of boarding-houses, apartment houses, tenements and hotels. That means the people own no spot of land. The entire Island of Manhattan is held by a few millionaires. The people who live in New York could sing with Wesley, though of necessity and not from choice.

"No foot of land do I possess,
No cottage in this wilderness."

The apartment house is like a tabernacle in the wilderness, abandoned at will. Then the very condition of life in a big apartment house makes a man's home his castle in a new sense. He has no neighbors to know his coming in or going out. He is like the wind for freedom. No one knows whence he cometh or whither he goeth. No one has to be turned from his door, for no one can ever get to his door without the telephonic consent first. He lives a law unto himself and naturally develops irresponsibility.

You can hardly expect people living under such conditions to build churches, Sunday schools and parish houses, although they may contribute generously to the church already built, if they find it really ministering to the needs of the community where they live. And whatever you might expect of people doing business in New York and living in the suburbs, as yet they have contributed very little to the religious life of the city. They should become active supporters of the work of the Metropolitan churches, if for no other reason, because here lies the nearest and most intense missionary field.

Such conditions present tremendous problems to the Church of Christ. As a result of the floating population, for instance, the pastor of our church at Fort Washington Heights says that out of a membership of six hundred, he has only ten members he had ten years ago. This indicates the shifting of population in one of the best residential sections of Manhattan. Billy Sunday's Revival was typical of New York. It was in audiences and trail-hitting the greatest success in his history. New York responded to his spectacular preaching, his sensational bombardment of the saloon, his fiery denunciation of sin, his thrilling patriotism. He was the sensation of the hour, and religion became a matter of daily conversation. But when it came to results, there were almost no conspicuous additions to the membership of any church in the city.

Here, then, is our greatest missionary field and our supreme missionary challenge. New York, in spite of all adverse conditions, has a plastic conscience and responds stirringly to the appeals of religion and righteousness, if they are intense, practical and strong enough to get under its skin. This is shown in the victories of a moral crusader like Dr. Charles H. Parkhurst, or in a champion of childhood like the Danish emigrant, Jacob Riis, who probably did more for good schools, playgrounds, parks and housing conditions than any other single person. It is seen in some of the great municipal reforms, where righteousness has scored over iniquity; it is seen in the work of a parish like St. George's, and in the city's great humanitarian and religious activities generally. It is seen in the influence of scores of our outstanding pulpits. We think of Hillis, Cadman, Jowett and Jefferson, and fail to realize that there are other congregations, less known, but not less in size. There are Methodist ministers in Manhattan and Brooklyn—Reisner, Morgan, Duncan, for instance—preaching to as large crowds every Sunday as some of those wider-famed heralds, and doing just as strategic a piece of missionary work for the Kingdom of God. New York, though often indifferent, is alert, and when aroused, tremendously responsive to the Gospel.

Here is the task to which the Methodism of America should be keenly alive and ready to give of its best. Out of New York will come the Empire builders for tomorrow, for America and for the world. The Russian question, the Italian question, the Jewish question, and all other such questions, are to be solved in New York, if at all. If the waters of the fountain's source are not sweetened, what of the fountain outflow where all must drink? If New York cannot be saved, what hope is there for the other cities of the world? Will New York City be taken for Christ, or will she crucify Him again? Will Methodism measure up to the responsibility of her share in the city's salvation? Or will she turn it over to other hands no better equipped than hers?

The Church fails mostly, perhaps, for lack of program, position, personality and passion. We must have a program of a spiritualized social gospel, functioning in a vital way in the life of the community and of the nation. That means our program must be adapted to the absolute needs of the community in which we labor, just as Methodism in the beginning very largely displayed the genius of adaptation. We must have personality in a leadership of vision and administrative genius. We must have passion—passion in burning hearts, on fire with enthusiasm for humanity. And as for our church buildings, we must have position—strategetic position—commanding position—and equipment, in the midst of the city's needs. This is the sort of consecrated punch that is essential to win on our greatest Missionary Field.

New York's program must be restated as a purely and profoundly missionary program. This is as true, though in a different

way, of upper residential Manhattan, or the Bronx, as of the East Side Manhattan, or lower Brooklyn. That is because residential Manhattan and the Bronx are not residential in the sense of a city of homes, but of apartment houses, and as already stated, apartment house people are not church builders.

What of Methodism's asset for the task?

Methodism has 50,000 members in this great city. She has 20,000 of them in Manhattan and the Bronx. She has sixty-one churches in these two boroughs, thirty of them owned by the New York City Society, and perhaps not more than six of them being strictly self-sustaining. It is the general sentiment of experts that in twenty years more there will not be a single church existing in Manhattan without endowment. Lacking this endowment, Methodism loses a church nearly every year.

Methodism has not lost out in the great city, as is sometimes averred. She has been surpassed by the millions of some of her sisters, and yet of the thirteen religious bodies, whose holdings in property are from a million dollars up, she stands fifth, with $11,000,000 to her credit. The four ahead of her are, the Roman Catholics, who own about ten times as much property; the Protestant Episcopalians, who own six times as much, and the Jews and Presbyterians, each of whose buildings are about double ours. But all these denominations, and some whose total property holdings are less, have far greater endowments than we and so are doing better work.

But with eleven million dollars invested in church property, we have a permanent footing. It would be impossible, and poor policy, anyway, to attempt endowing all of our more than one hundred Methodist churches in New York, or even our sixty-one in Manhattan and the Bronx. But what will be necessary will be a realignment, and endowment of our work in the strictly missionary centers, in harmony with the policy adopted, or being adopted by our Protestant Episcopalian, Presbyterian, and Dutch Reformed communions, who are grappling with the New York missionary problem with a master hand, and face to the future. This is the program proposed by the Board of Home Missions and Church Extension, and now being officially worked out in the New York area, as a part of the Centenary. The carrying out of the program means a checking of the continual closing of churches, through such reformation of the battle line in strategic centers, which, with endowment, will be calculated to make our positions permanent.

A hint of the possibilities of such a realignment is here briefly suggested. We already have the foundation for a Church of All Nations on the East Side, which with half a million dollars might make a real beginning in the very heart of our foreign field, where, above all else, we need the interpretation of a safe democracy for the World. At the foot of Fifth Avenue, in Greenwich Village, we have four churches with a combined property value of half a million dollars, and an endowment which, if pooled, would mean another

half million. On the present basis of work there is no indication that any one of these churches will be better off, or be doing a larger work ten years from now than they are doing at present. But if these four churches could be combined in whatever might be found to be the vital center, their endowment pooled, a half million dollars given for new building and equipment, one outstanding inter-racial, English-speaking church could be maintained, with small radiating mission houses, as conditions might develop. Such a plan in a few years would be working ten times as effectively for the Kingdom of God as is possible to the four under the present conditions. Between 48th Street and Harlem on the East Side, there probably ought to be one central plant at Madison Avenue, with two or three radiating missions. On the West Side, between 14th and 50th Streets, there should probably be one Methodist Mission church. Above 48th Street on the West Side up to 140th Street, we now have four English-speaking churches. We could probably do better work with two. One of these two should mean a relocation and combination, where could be established a central Manhattan Methodist church of the people that could serve as headquarters for the denomination, and be to the city in some sense what Westminster Hall, London, is to British Methodism. A part of the building might appropriately be devoted to dormitories for Columbia Methodist students. Above 140th Street there is opportunity for two commanding Methodist Episcopal churches in the best residential section of Manhattan, where we already have the nucleus in the Washington Heights and Chelsea Churches. That leaves Harlem, where Calvary and St. James will probably be able to maintain themselves for years to come. In Harlem, also, we have the finest opportunity for successful Negro work in the city. In the extreme upper Manhattan and the Bronx we are able to maintain the policy of small churches developing naturally, which policy is impossible on most of Manhattan. Much of the Bronx is as thickly populated as Manhattan. It must be remembered that the Bronx has more people than Cleveland, Cincinnati, Baltimore and Washington, and yet we have but one large and really commanding church there—Tremont—and that struggling against the tide with a $50,000 debt. Tremont should be rescued and made the center of our Bronx Methodist Missionary battle line.

Methodism is awake in New York to the fact that to win she must do things in a big and strategic way; that she must have endowment and leadership equal to her great needs. If the whole country will realize that this compelling opportunity is nation-wide, even a world-wide responsibility, our greatest missionary field will in the end become our most fruitful missionary asset.

A modern novelist in the "Melting Pot" has represented a Russian Jew catching his first glimpse of the Statue of Liberty as his ship came up the harbor. As the immigrant gazed upon this symbol of his new-found freedom, it somehow seemed to be saying to him,

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." So must the Church of New York interpret Jesus Christ to her millions.

James Whitcomb Riley died before America entered the great world War. He knew nothing of Methodism's Centenary program, and yet these words he left behind have such a thrill of missionary spirit and Americanism that they might have been written yesterday:

In the need that bows us thus,
America!
Shape a mighty song for us,
America!
Song to whelm a hundred years,
Roar of war and rain of tears,
Amid a world's triumphant cheers,
America! America!

Lift the trumpet to thy mouth,
America!
East and West and North and South,
America!
Call us round the dazzling shrine
Of the starry old ensign,
New baptized in blood of thine,
America! America!

High o'erlooking sea and land,
America!
Trustfully with outstretched hand,
America!
Thou dost welcome all in quest,
Of thy freedom, love and rest,
Every exile is thy guest,
America! America!

Thine the universal love,
America!
Thine the cross and crown thereof,
America!

And if I may add these lines in place of the last three of the original—

Help us then to fight for thee,
To make safe on land and sea,
The whole world for democracy,
America! America!

The Necessity for Specially Trained Christian Leaders for City Work. How is Methodism to Meet This Demand?

Rev. Azariah Foster Reimer, D.D.

Superintendent the Boston Missionary and Church Extension Society of the Methodist Episcopal Church.

No longer dare our Church leaders regard the evangelization and Christian education of the immigrant as a work of supererogation to be undertaken casually by singularly pious souls. The fate of our nation, of democracy, of the evangelical Christian Church in America depends upon the speed and thoroughness with which we evangelize and educate these masses who crowd our cities and man our industries today. In every great city of our land are the deserted cathedrals once teeming with Protestant worshipers, who fled before the invasions of the despised "Dagos" and "Sheeneys" and "Hunkeys" and "Waps" and "Polacks" and "Finns" and "Nigs" and "Chinks" and "Japs." Large amounts of money in these churches were collected in those "good old times" for the evangelization of these folks when they were from 3,000 to 10,000 miles away. But they no longer become Christian opportunities when they inhabit the same city block. They are intolerable menaces. The saloon, the gambling den, the brothel welcomes them and thrives upon their coming. The unscrupulous politician moulds them to his corrupt will; the infidel Socialist Club shapes their sentiments of government and of religion. The Protestant Church alone retires and leaves them to their fate.

When we consider a little more intimately the conditions and environments of the immigrant in America, we come still nearer to the problem of leadership for this field. The vast majority of our new Americans are thoroughly illiterate, coming to our land to find improvement from a practical slavery in the Old World. Only menial, unskilled labor is open to them and their pay makes possible only a beast-like existence on the outer rim of the wheel of life. Like rats in their holes, they are compelled to crowd into unsanitary tenements of the city. According to a recent report of the New York State Tenement House Commission, 2,372,000 persons in New York City were living in 82,652 houses—an average of nearly thirty to each house. This vast throng is larger than the total population of any one of thirty-six of our great States. In these dark, cheerless homes not only disease, but drunkenness, immorality and every form of crime are bred.

Too generally the saloon, and not the Church, is the real helpful friend of these people. It furnishes not only a cheap or free lunch, but also newspapers, social life and sometimes music. It becomes the Social Club of these poor men, and sometimes the employment agency, the post office, and the meeting place for labor, and other unions. Bear in mind that there are nearly 12,000 saloons in New York City proper, and that in the last twenty-five years more than

100 Protestant organizations have abandoned the lower East Side of New York, and we get a glimpse of the magnitude of our problem in our great American cities. With this also remember that at the General Conference of the Methodist Episcopal Church, held at Saratoga Springs, New York, May, 1916, it was shown that less than 4 per cent. of the membership of the Methodist Episcopal Church is to be found in cities of more than 30,000 population, while today 37 per cent. of the population of the United States live in cities of more than 30,000, and we comprehend somewhat how great has been the failure of Methodism in dealing with the needy cosmopolitan throngs of our cities.

Here is a supreme challenge to Protestant Home Missions. Here is the real frontier of today. A saying runs, "Save America and you save the world." Add to this, "Save the cities and you save America," and then be convinced that the cities cannot be saved until Protestant Christianity girds itself for the most serious task she has yet undertaken and wins the 10,000,000 non-English-speaking new Americans and their children to the truth as it is in Jesus Christ.

Said James Bryce a few years ago to a company of eminent Americans who were about to sail for the United States: "Go back to the splendid world beyond the sea, but don't you make a failure of it. You cannot go on for twenty-five years more in your great cities as you have been doing. Don't you do it. If you do, you will set us liberals back in Europe five hundred years."

A brief word should be spoken here concerning Catholicism, both Roman and Orthodox. Someone is inclined to interpose with the statement that of the 10,000,000 non-English-speaking immigrants in the United States 7,500,000 are from either Roman Catholic or Orthodox Greek Catholic countries, and for evangelical Protestantism to seek to win these is proselyting.

Two series of facts enter here. In the first place, it should be borne in mind that large numbers of our immigrants have cut loose from their ancient faith and religious practices and are drifting into atheism, "free thought," materialistic socialism and general irreligion. We must give them religious life, or they will have none. In the second place, Churches must be judged by their fruits. The peoples of Catholic countries, both Roman and Orthodox Greek, have been kept in blank illiteracy by the Church itself, and superstition and vice closely akin to darkest heathenism have prevailed. If we are willing that Russia and Austria and Spain and South America should be planted in America, we will be deterred on the shallow criticism against so-called proselyting. We are not seeking a quarrel with the older Churches; we are to bring in the light of a living Christ, the intelligence, liberty, character of Protestant Christianity to these benighted souls for their own sakes and for the sake of a better world soon to be.

A similar word must be spoken for the Jews of America. Out of 1,676,000 Jews in the United States in 1910 the number of communicants in all Jewish synagogues, Orthodox, Conservative and

Liberal, was only 131,000, or about one-twelfth of the people. Evidently something more vital is demanded by even these traditional religionists—not dogmatism, not Churchism, but the practiced love of Him who said, "I came not to destroy, but to fulfill."

Methods of Work

The old methods and the old evangelism alone will not do for these new conditions in our city life. One hundred churches blotted out in lower New York in a quarter of a century is only one of the pages of the dismal story in almost all of our cities. A returned foreign missionary recently said: "I never came in contact with worse heathenism in Foreign Mission Fields than I find in these districts of New York City."

If in the Foreign Mission Fields, the workers must adapt themselves to the needs and thoughts of the people, and use only those methods and institutions which will serve to change the currents of thought, the ideals and the environments, it is equally imperative that the same course be followed in America. The immigrant may not understand English, but he will understand kindness and sympathy and genuine service. If the Protestant Church becomes his tried and true friend, alleviating his burdens, championing his cause against the exploiter and the taskmaster, healing his sicknesses, bringing opportunity to his children, he will understand the religion of which it is the interpreter.

Up to the present time it has been the custom of Protestantism to "missionize" the people from other lands, to call them together in old stores or laundries or dwelling houses, and there to preach to them. Little success has followed these efforts. Whatever the condition of their homes, these people were accustomed to cathedrals in the old land. Our methods should change radically, and at once. Let us not abandon our city churches because the immigrant has surrounded them! Instead, let us station there specially trained, bilingual pastors with warm, Christ-like hearts for the new work, and then add an associate or assistant of the nationality of the people who shall lead them in worship at appointed seasons in the church, and minister as pastor to their intimate needs. To this staff add such trained men and women as are necessary. Let the converts become members in full standing with all the privileges and responsibilities of the church. Back of these efforts should be thrown the best resources of the Home Missionary and City Missionary Societies. Such a church justifies its existence in a city.

Leadership for the New Day

An urgent task of the Church today is to find and adequately train new leaders, men and women, who know these new people, who understand and speak their language, who comprehend well their racial antecedents and historic backgrounds, and who enter

sympathetically into their aspirations and their struggles in this New World.

To create such a leadership is at once recognized as a task of the first magnitude. Methodism has no schools adequately equipped and endowed for this great task, for those studying for this work would have to be helped financially. Again, to secure faculties with the necessary vision as well as the qualifications to teach the required curriculum is no easy matter. A third difficulty is the securing of the prospective leaders themselves, for they must be recruited from among the people to be served, for the most part, and they must be Christians of the Order of the Burning Heart, or their efforts, in spite of all training, will be vain.

A fourth difficulty is furnished by lack of financial support. Money, not in hundreds, but in millions, will be needed. If it has taken millions, and will take millions more, to Christianize the heathen lands, so it will require millions to uplift these masses here to the plane of the Protestant ideal. For this the Centenary Program for Home and Foreign Missions has not come a minute too soon. It is the God-given vision, the soul-thrilling challenge of Methodism in this generation, and it must be realized in all its details.

Add to all this the racial prejudice in the heart of the average native American, even in the churches, and the problem is before us in its most discouraging aspects.

Schools for the New Leadership

The field we are entering is practically new. Let us briefly discover the scope of our endeavors. We can eliminate the peoples of Teutonic stock generally—the Germans, the Dutch, the Scandinavians, for they are largely Protestant with capable leadership. Our concern must be for the racial groups from the South and East of Europe and from Asia—the Latin peoples, mainly French and Italians; the Slavonic, consisting of Russians, Poles, Ruthenians, Bohemians, Slovaks, Slovenes and Croatians, with the Lithuanians and Hungarians; the Greeks and Armenians; and of Asiatic stock, the Chinese and Japanese.

Upon investigation it is found that these peoples of non-English speech are generally gregarious, and occupy certain rather well defined sections of the country, determined largely by the industries prevailing there. Thus, the Italian, while found all over the country, is more largely in the great Eastern cities, New York, Boston and Philadelphia. The Slavonic peoples are most numerous in the iron and mining sections, with Chicago and Pittsburgh as the great central cities. The Hungarians and Poles dwell largely in the coal-mining regions of Pennsylvania and Ohio. The Greeks are the fruit, confectionery and boot-blacking men of most cities, but colonize in the fabric mill cities of New England, while the Asiatics, Chinese and Japanese, in masses are found chiefly on the Pacific slope.

This somewhat definite grouping throughout the country would

seem to point to a practical arrangement of schools for the training of the needed religious leaders. If these young men and women are not to be educated away from their own people, they must be kept in constant touch with them. While they are receiving training, they should also be ministering among groups of their own people. This is possible, if the schools are kept in reachable contact and proximity.

What Other Denominations Are Doing

At this point in our discussion a cursory survey of what Protestantism is now doing to meet this need for a trained leadership is illuminating. All the leading denominations are doing something, but the work is new and hence in the experimental stage. At Oberlin College the Congregational Church has a Slavonic Department under the supervision of a Bohemian Professor, and in the years 1915-1916 there were here four Bohemians and four Slovak students for the ministry. In the same year at Baldwin-Wallace College, Berea, Ohio, the Methodist Episcopal Church established a Slavic Department, where over twenty Bohemian and Slovak youths were enrolled.

The Baptist Church has approached the problem more along the lines of nationality. Thus they have established a training school for Italian ministers in Colgate Theological Seminary in Brooklyn. In Cleveland they have a separate school for Hungarians, where in 1915-1916 there were ten students under a faculty of two Hungarian ministers and one American woman. In Chicago they have their Slavic Baptist Training School, where about twenty Polish, Ruthenian, Bohemian and Slovak students are under training.

The Presbyterian Church has two schools for this purpose, one at Bloomfield, N. J., in the East, and one at Dubuque, Iowa, in the West. Originally established to train men to minister to our German population, they now have both become cosmopolitan in their student bodies. They provide academy, college and theological courses for the large body of non-English-speaking students who are there. Each has sufficient and well equipped buildings and a large campus, with splendid faculties. Last year Bloomfield had eighty-nine students, distributed as follows: Hungarian, twenty-five; Italian, sixteen; Russian, fifteen; Ruthenian, fifteen; German, ten; Poles, seven; Roumanian Jew, one. Each nationality has its own professor, who teaches the native language, literature and history, and has general charge of the students of his group. The full course in each of these schools is covered in nine years, which provides one year for learning the English language, four years for High School and Academy work, and four years for College and Theological School combined. At Dubuque last year were more than 200 students of fifteen different nationalities.

Besides these there should be mentioned the International Bible School at New York City, where an excellent Italian Department is maintained, and where the Italian students have the great benefit of close contact with the American students. This last is of inesti-

mable benefit for these students of foreign birth and Roman Catholic antecedents. They are privileged to catch the free American idea and spirit of evangelical Christianity, and hear good English spoken.

Methodism's Training Schools

It would seem entirely unwise for the Methodist Episcopal Church to build new schools for different nationalities. The universality of the Public School in America means that the next generation of our immigrant groups will be English-speaking. It is rather the course of expediency and of wisdom to establish new departments at our strategically located schools, and to erect such new buildings there as shall be necessary. This will give these future leaders the needed contact with our best life and with Methodism at our universities. It will render available to them the best training that our schools afford, in addition to their special training. Above all, by careful oversight on the part of special Deans, City Missionary Superintendents and District Superintendents, these young men and women can be used and trained at the same time by actual service for their people.

Already this plan is projected on a moderate scale in the building of the new Church of All Nations in connection with the Morgan Memorial Methodist Episcopal Church in Boston. Here are provisions for training the leaders of the non-English-speaking peoples of New England; for Italians, Portuguese, Armenians, Russians, Greeks and for Jews—and all this School shall constitute a Department of Boston University. Its students shall be affiliated with the University and shall have access, as special students, to the courses in Sociology, Economics, Philosophy, History, Theology—whatever they find valuable in their training for effectually leading their own people. Although this is still largely an untried experiment, another big dream of Dr. E. J. Helms, the Prophet of Boston, yet it is so sound in theory and so full of divine promise that it must succeed.

The time is now fully ripe for similar schools in every section of our country. Drew Theological Seminary, at Madison, New Jersey, is already adjusting itself as such a school for the Great Metropolis and for the millions of new Americans within a radius of fifty miles. In the region of which Pittsburgh is the center, we have three schools—Dickinson College, at Carlisle, Pa.; Allegheny College, at Meadville, Pa., and Ohio Wesleyan University, at Delaware, Ohio. One of these three could be chosen for the leaders of those hosts in the mines and rolling mills in that teeming region. Then Northwestern University, at Evanston, Illinois, with which Garrett Biblical Institute is affiliated, becomes the site for the leader-training of those countless hosts in Chicago and about the Great Lakes. And the Iliff School of Theology, at University Park, Colorado, may well be enlarged to include the Training School in the Rocky Mountain section. The continental chain is completed when we place a similar school for the leaders of the Chinese and

Japanese as a Department of the University of Southern California, at Los Angeles, California.

It is the conviction of the writer that if the Home Mission section of the Centenary Program accomplishes nothing else than fully to establish an adequate leadership for our new Americans, it will achieve enough to be worthy of the great event it celebrates, and will set in motion currents that will save our country to democracy and to Protestant Christianity.

Finally, the Methodist Episcopal Church will do well in these most critical of days, if she sends her brainiest and best men and women from her colleges as Fellows to Europe to master the mother tongues, the historic antecedents, the racial characteristics and habits of these new peoples, who now constitute about one-tenth of our entire population, and who on the near tomorrow will mould our land for weal or for woe. These are needed as deans and teachers in the new Training Schools, and as pastors and special workers in the city churches in the midst of these peoples.

The hour has struck for this new emphasis. Seize it, and America will be saved for Christ; neglect it, and God alone knows whither present tendencies will lead!

The Relation of the Church to Industrial Relief

Rev. E. J. Helms, D.D.

Pastor Morgan Memorial Methodist Episcopal Church, Boston.

Much of the evangelism of the Church has lost the respect of God and man today, because in this industrial age it ignores the industrial element of the program of our Lord.

The Master expects us to follow His command to "go preach, teach, heal the sick, clothe the naked and feed the hungry" literally. Can we hope for a Christ-satisfied or man-satisfied evangelism when either preaching, teaching, healing, or ministry to human industrial need is neglected by the Church?

The Church has delegated too much of this four-fold evangelism to other agencies. We have continued to preach but much of our education that should never have been divorced from the Church has become secularized. The Church is slowly recovering from its mistake of turning over to the State and municipality the care of the sick. In most minds the Church's obligation concerning property is unknown. We have thought our responsibility ended in pious doles to the indigent, or when we established county poorhouses, municipal workshops and organized charity.

When poor folks from one cause or another are thrown into the industrial scrap heap and can no longer earn sufficient to supply themselves with food, shelter and raiment, saying nothing about being able to contribute to the Church or even to go to church and maintain their self-respect, the Church cannot evangelize them by sending them to the workhouse or the Associated Charity Bureau. The pity is the Church no longer seriously cares to evangelize the poor *out of their poverty*. The Church's industrial evangelism should begin before poor people ever reach the industrial scrap heap. The evangelistic efforts of the Church ought largely to remove the causes of poverty. Ought not the Church to regard it a part of its program of evangelism to supply a trained mind and hand to the inefficient, to establish character for those who are not dependable, to insist on an increase of wage to those who are being exploited and to provide a sufficient subsidy for the handicapped?

Jesus did not ignore the supply of industrial need in His own evangelism and regarded it as of equal value as preaching in His program. He healed, helped, He clothed, He established homes. The industrial and philanthropic activities of the Medieval Monks were used by them in successful evangelism. The Roman Catholic Church is succeeding best where it follows their lead in hospitals, asylums and schools.

John Wesley was alive to the industrial needs of his people. Attendants at his class meetings were trained to bring a penny a week to help the poor of the parish. He had London districted in his day much as the Associated Charities have our great cities districted today, in order that his visitors might make careful inquiry

and wisely minister to the needs of the destitute. He made wise loans to the poor and found people work. He founded the first free dispensary in history—it is still in existence—the old Finsbury Dispensary in London. He established orphanages and an Old Ladies' Home. In the Old Foundry Church he gave temporary work to the poor in times of great industrial depression. John Wesley loved folks, poor, needy folks, and wisely helped them and, therefore, gripped his times. Like his Master, the common people heard him gladly, for he hated slavery and always promoted welfare.

An adequate industrial evangelism for our time is not met either by soap or the soap-box evangelist, who may advocate or controvert socialism; neither is an adequate industrial evangelism of our time met by soup or sandwiches and coffee served through the generosity of sentimental coupon-clippers who live on the boulevard. The industrial evangelism needed by our times is that advocated by James and Paul and Jesus.

If the spirit of Christ is to dominate the whole social order, then must He be manifest as much in the family and industry and State as He is in the Church. The Church has a greater task of evangelism than to secure individuals who will lift their hands for prayer or sign a card or shake hands with an evangelist. Employer and employee must shake hands in mutual respect and co-operation. The era of exploitation and competition between nations and races must end in mutual helpfulness and good will. Jesus Christ and His gospel must permeate industry and every human interest as well as preaching and education. The Church is His divinely appointed agency for this task.

I am requested to relate for you an encouraging experience in church industrial evangelism that has met some of the aggravated needs of a city's slums.

Ten or twelve years ago the problem of Morgan Memorial in Boston changed from that of a contest with licentiousness and gambling and other vices to the task of ministering to the needs of the very poor people who had moved into the houses where vice had so long reigned. The task was the perennial problem of supplying an opportunity for unfortunate people to earn food, shelter and raiment.

An organization for this type of ministry was formed within the church, including competent advisers and helpers outside the denomination. This organization was incorporated as a religious charitable society. A large list of contributors was secured, who promised to send to the institution their discarded clothing, shoes, magazines, furniture, etc., etc., in sacks provided for them. At first these supplies were given freely to the poor, as they had need. Many articles were in great need of repair. It is not good charity to clothe people in rags. It is bad enough to wear your own rags without having to wear other people's rags. We, therefore, began to give work to those who could sew or cobble or repair furniture, to put

these contributed articles into more serviceable condition. Prices were charged to cover the necessary expense of collecting, cleaning and repairing. No one has been pauperized by the process. The pennies of the poor folks who needed these things and could not afford to buy new articles helped to pay for the food, rent and medicine of the other poor folks employed to repair them.

These industries have grown very rapidly around the church. They occupy two very large buildings six stories high, with 8,000 square feet on a floor. About 5,000 destitute people every year find temporary, self-respecting employment here. A regular staff of 125 helpers is employed as clerks in the several stores, as foremen in the various work-rooms, as chauffeurs, bookkeepers, etc. These regular helpers are chosen as much for their Christian missionary character as for their technical ability. Every morning before work begins, about two hundred people gather in prayer at the chapel service. There has not been a week for several years but what some of those who came for work in their hour of industrial crisis have returned to seek right personal relations with God.

A School of Handicraft has been developed in these industries. Many who come have no trade or have failed while pursuing some vocation for which they have no natural aptitude. This school gives such persons the chance to learn a handicraft while they are obtaining the needed work that brings self-support and self-respect.

This work differs from that of the ordinary charity organization in the following particulars:

1. The applicant is not seeking for alms, but for work.

2. When he seeks employment he is not listed as a "case," but treated with the respect that is his due.

3. He is put to work in a sympathetic, Christian atmosphere, and while he works is helping some other unfortunate person by his toil.

4. There is an easy and natural step from the industries into the religious meetings of the church.

The writer would have little interest in this enterprise if it were not organically related to the church. This is the work of the Good Samaritan. We are lending the necessary immediate help to the victim of industrial exploitation, we are training him so he can better handle himself thereafter, and we are training citizens who will ultimately rid the Jerusalem-Jericho road of its robbers.

Closely connected with this industrial work of Morgan Memorial is a children's settlement that ministers to more than 1,500 different children and twenty-five different nationalities. Encouraged by a grant from the Opportunity Fund of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, there is being erected a Church of All Nations, which shall bring the Gospel message to the parents of these children in their native tongues. At Morgan Memorial there is also a remarkable rescue work for men in the Fred H. Seavey Seminary Settlement, where with mission-

ary is associated a physician, a psychologist, an industrial supervisor and a social secretary. These "down-and-outers" earn their good food, find beds and social conveniences and soon become normal Christian citizens. But this is another story I am asked to tell later.

And now what is the practical conclusion of this whole story of industrial evangelism?

Similar conditions prevail in all our large cities. Here is a field of 10,000,000 needy, poverty-stricken people in America, which the founder of the Christian Church would as surely enter as he would Africa and China.

In any great city in five years' time, by profiting by the experience of Morgan Memorial, as great a work can be done as is being done in Boston. $75,000 will be needed for equipment, etc. In five years' time the enterprise will be self-supporting and the amount invested in equipment will be intact. It is both foolish and wicked to think of making this work a source of income for the church. That would be exploitation of the poor, not their evangelization. In time the necessary buildings for workshops, etc., should be erected.

The reaction on the church itself to be engaged in such a work as this is most beneficial. In a time when many of our laboring people feel the Church cares more for the rich than the poor, such an example of constructive sympathy divorced from so-called "charity" will be worth more than tons of argument.

Said Peter at the Beautiful Gate, "What I have that give I thee. In the name of Jesus Christ of Nazareth, walk." Peter's gift was better than gold or silver. He was trying out the Industrial Evangelism of Jesus. It is needed in this industrial age more than ever before. Arise, O Church! Be not yourself a beggar for alms, but become a conveyor of power, an industrial Saviour!

How Shall We Meet the Negro Invasion of Northern Cities?

Rev. Charles A. Tindley, D.D.

Pastor East Calvary Methodist Episcopal Church, Philadelphia.

I come with a very peculiar subject. It reminds me of a case in Philadelphia not long ago, when the ambulance was running here and there, bringing people to the hospital, and pretty soon there came crawling on hands and knees a poor fellow, who had been hurt in some way; perhaps he had had a collision with a trolley car. I don't know how the trolley car got on, but he was badly used up. And so I am going to bring before you a group of people who are subjects of missionary endeavor, who are coming on hands and knees in great numbers to the Methodist Episcopal Church door, to a place from which missionaries have gone, to a power-house from which is going out year after year the power that is lifting men and bringing men to God. These folks from the South are coming, as it were, to the hospital, maimed and mangled on hands and knees, for treatment. The question is, How shall we meet their coming? Well, it is a problem. You know, you folks are used to invasions and going anywhere; I am not sure but what this is the first invasion of our people on their own account. In 1620 they had one, but they were conveyed by ships at somebody's else expense. They were brought over here and entertained on these shores beneath the sunset skies. They were clothed and boarded over here—"invited guests," the only "invited guests" America has ever had, so far as I know. That was one invasion. Then there was another invasion, not in such large numbers or all at once. It was in the days when our people were carried to the South as slaves. But this time they come for themselves, from the South land to the Northern lands. What for? I cannot tell why they come. I do know, somewhat, but not sufficient to make an explanation here. I believe we are not now to deal with why they come, but with the question, "What is to be done with them?" or, "How shall they be met as they come?"

You have no problem on hand to compare with this problem. Your immigrations from far Italy and other parts of the world do not compare. When these come from Italy and from other places, they come bringing your complexion and are easily assimilated. Once they put their feet on American soil they become associated with American life and industries. They need not stop their pace, but go on and on and on, until they sit down in the White House blessed and honored by a great nation as President of these United States. They have the privileges of the world.

But our folks when they come are faced with a barrier—not put up by you, but by conditions over which you or I have no control. They are forever helpless to an extent; they are forever dependent because of the barrier. Therefore, their condition is unlike any other people in the world. Somebody asked me some time ago, "Why

don't you do like the Italians in Philadelphia, or like the other people who have come here?" I looked him in the face and said, "If they were subjected to the conditions our people are subjected to, and kept confined to the social and industrial and even religious boundaries that we are, perhaps they would not even be in our class, they would not be where we are now." He said, "Why?" I said, "Because no people ever suffered as we have without fomenting strikes and throwing bombs. They can profit by all America's splendid institutions for the making of people, and America has the best workshop for making folks in all this world. What America cannot make cannot be made, if they once get into her mill and machinery; but my folks cannot get into the machinery in such a large way, and therefore should not be compared to those who can."

And yet, somehow, we have the same wants and desires that others have. We bask in the same sun, we breathe the same air, we eat the same food (as much of it as we can get), we wear the same sort of clothing, if we can get it (sometimes we will get a piece you have cast off, and are glad of it); we read the same books that go into the same sort of brains,—for black jugs do not change the color or taste of white milk on the inside; these brains are made by the same God, and nobody can discount His work. He is Almighty in the line of brain-making and man-making, and we are all products of His hands, though we are not just alike. We sing the same songs that you sing; we read the same Bible that you read; and in our hearts, made by Almighty God, and a soul that came from His own breath, we imbibe the spirit of the same Christ that you have imbibed. After all this, do you wonder that we want the same things you want and feel the need of the same things that you feel the need of? I do not mean the *same* things, but things *like* those things you want; and we cannot help it even though we try. I saw just the other day some hogs over in a pen, eating; I saw three, one black, one white and one half white, all nosing around trying their best to get in the trough; they wanted the same sort of corn. Black cattle will try to break through the fences and get into the same clover field because they are just cattle, that is all; they all like clover.

Now for the great problem: What is to be done with these folks that come? Are they worth saving? Are they made of the stuff that other people are made of? I want to tell you that you have no more fertile field or better material out of which to make Christians than Negroes. To start with, their hearts are easily touched, they are as forgiving as little children, they are as tender hearted as any class of people I know of in all this world. Their spirits are easily worked up to a degree of devotedness almost to a fault. Tneir emotionalism is like a keg of powder, waiting only for a match to explode it. With them "halleluiahs" will never die out. You may, with your superior learning, get by the "halleluiah" mark, or, with your splendid culture, you may get away from the "Amen

Corner;" but Negroes will never outlive the "halleluiah" or cease to say "Amen" so long as they pray and believe in Almighty God. And sing! They are like keyboards upon an instrument of music—every one that is pressed sings, and sings louder as it is pressed; and so the Negro race sings, because they are pressed. The perfume of their Christianity goes out to sweeten the atmosphere like crushed roses, and all the more because they are crushed.

America is never in danger where Negroes are. There are no anarchists among them. We have had two or three make the attempt just because they wanted to be imitative; but our folks make a very bad job at that. Nor can they be atheists, they are too superstitious. Some of them no doubt would like to be but they cannot be. The best they can do is to believe in God. They will believe in God and in their country while they live; they will also believe in mankind. You have depended upon them in times gone by, you can depend upon them now. They never deserted you.

I had a talk with Old Glory just the other day with reference to the Negro. I said, "Old Glory, if you have anything against my race, tell me." I said, "I understand you have three disgraceful scars on you, put there by somebody." I looked and saw one that had been put there by a man on the evening that the immortal Lincoln was killed. I said, "Let me see the spot and I can tell you whether it is a black hand or a white hand." I saw it and said, "It is a white hand, not a black hand—I can tell by the finger marks." On the other side Old Glory had another spot, put there by somebody who killed that immortal man, Garfield; and I looked to see if it was a white hand or black; it was white, not black. Then I said, "I wonder if there is another one?" I saw another one, put there by somebody who killed the sainted McKinley, and I said, "I wonder if that is a black man's finger; I can tell by the clumsy thumb." But I saw the finger was that of a white man. I said, "Old Glory, I am glad to tell you that of all the stains made upon you since you have been floating over these lands of the sunset skies, not one has been put there by a son of Ham or a black man!"

In all the wars we followed the flag. No people can use the flag as we can. We can take hold of the four corners of Old Glory just now, walk backward and spread it over all the ashes and shame of past lynchings and mob violences, and from this awful heap leap into the face of the Kaiser to do and die for our country. We have no country but this; we want no country but this. We were to the manner born. If you die here, we will die here. We will not intrude upon you. We simply ask for food, for clothes, for a place to live, for a chance to educate our children, for a chance to save a competency for old age. If you live here, give us a chance to live here. A chance to live, that is all. If we can live in America, we will die *for* America. We are Americans!

Now what shall be done for us? The Methodist Episcopal Church is to us the representative of Jesus Christ our Lord. If you

have among you a large percentage that belongs to other denominations, out of every three persons among us, we can show you one who is a Methodist. We can see the way to God most clearly by way of the Methodist lead; we can hear the Lord's words better through Methodist ears than through other ears. We can see the Gates of Glory better through Methodist eyes than in any other way. "Entreat us not to leave you." It is too late now for us to find another road to Heaven. We would get lost in the jungles of the Isms. Let us walk in the road, the same road that you walk in, home to God and to our Father.

Now let me, in a last word, say what I think should be done for us as Methodists. First of all, if you can—I am going to speak in big terms, just as though you could do it all. What you cannot do, you will not do—but I am going to say what in my mind ought to be done. First of all, give us churches; help us to get churches adequate to hold the folks of our race that would like to attend church. A little experiment was tried last year by some of the good gentlemen who sit here, and I had something to do with it. I remember standing on a lot under a tent. We had closed the services. Many of the people attending stood around me—10,000 of them. They said, "Pastor, where shall we go? What shall we do now?" The church I have the pleasure of being the pastor of could seat only a thousand of them, and here I was turning away 10,000 that would have gone with me to the Methodist Episcopal Church, but could not get in. When I saw them leave I fell on my face and wept. I said, "Oh will there ever come a time when we can have these folks sit down in some church to hear the word of God?" Church buildings we need. Your investments are great, but if you invested just a little bit in the business of giving our folks a chance—I do not mean costly, fine churches, but churches built to take them in and give them a seat—it would return more than six per cent. interest.

In Africa you are doing a splendid work, but, my friends, Africa redeemed and America lost will be but turning the thing upside down and putting the trouble here instead of there. Those Africans can run through the jungles perfectly nude, a hundred of them, with less trouble to civilization than just three ill-mannered uneducated un-Christian Negroes on South Street in Philadelphia. It is because here they are faced with one set of conditions, while in Africa they are surrounded by another.

We want social workers in these centers. If I had a church that seated 3,000, by nine o'clock Sunday morning every seat would be taken and there would be people waiting. We want social workers. These people that come to our shores are not the ablest classes of the colored people, because the abler classes are settled. The man who has acquired some property and position and a little bit of money cannot pull up and leave so readily as can the shifting classes that have not so great a responsibility; so you see we are getting hold

of the folks that move around more readily than the other people. These people need much more help and much more training than the better classes who do not come from the South. First of all, they need somebody to teach them. We cannot save our people by contract any more than you can save yours. It must be by contact. You cannot get as close to our people as we can because of—oh, just because,—you are Christians, but the peculiar situation is in the way. I believe a dog can reach another dog better than a mule can reach that dog. Therefore I think I can reach my folks better and more effectively than you could reach them, while you can reach yours better and more effectively than I could reach them. I am quite sure of that. My people want the social contact and it will take social workers in these great plants and places and especially in the centers such as I represent. We had a little trial of that last summer. A little girl who came in touch with 40,000 of my race, most of whom had come from the Southland in two years or so, found the conditions that I have described. Of that 40,000 persons we got a large crowd of them because she met them, she talked with them, and because they loved her, they followed her. They came to church, but we had no large church for them and many of them went away. Then there was the largest number of Sunday school children or children who should go to Sunday school. There were 3,000 of them in one section that I might describe, and of that 3,000 she got 2,500 for our Sunday schools, but we have no place to put them. Already we had 3,800 on our Sunday school roll, but can seat only 500 in our building. We have twenty-five door step Sunday schools and that many teachers every Sunday unless it rains or is too cold. Oh, that we had a place for those children! We would give Methodism almost a triple numerical strength for the next few years compared with what it is now.

Then they need recreational and social centers. Where can our folks go after they get through work? Your boys can go to some magnificent places where they have moving pictures and are made comfortable, in club houses and the like; but we haven't any. Our boys must stand on the other side of the street corner, and over against which there is a saloon and on the door is written "Hot Lunch." It takes a good deal of religion to stand on one corner with hot lunch on the other corner. It takes a good deal of religion to not want, at least, to enter that saloon. They have no place to go save to these saloons and cabarets. Our people have a social side just as other people have, and if they have no outlet and no food for that social side, they will go and get that which is injurious to them and which will make them a menace to everybody else. Oh, that the cabarets were all gone! Would to God the saloons were gone. We need the social center with its workers where we can meet our boys and girls, our men and women, and talk to them about the great things of life and especially the problems of city life; where we can make them acquainted with people in better circumstances; where we can properly greet them.

Then we want literature. We need a peculiar tract. We ought to have one that will give our people what they ought to know. If I could put tracts into their hands that would tell them about the sanitary conditions needed in the North in order to keep them well, to teach them concerning the economic questions that come to them; if I could give them tracts that would lead them all to a better life and show them how to keep well and healthy, such tracts would be worth while; and then give them a tract that would carry some Gospel truth that they could hold and digest, how splendid it would be.

And then, besides, we need a little more than that. We need better housing conditions; we need that as much as anything else. Do you know, gentlemen, that when an Italian moves out of a house too bad for him to live in, it is left for a Negro, and he must take that or nothing?

Do you know that the landlord almost invariably refuses to do anything, to paper or paint the house? Do you know that the landlord puts the rent up just two dollars more when the Negro goes in? The Negro has just one other choice, and that is to live outdoors, which, sometimes, is not convenient, especially in the winter. And do you know that this condition sometimes forces (and has forced during the last year, as I have noticed) twenty men into one room 16 by 18? In a house where there were eight rooms, lived forty people. In a house of nine rooms were fourteen families, and not a single bit of water in that whole house. The water arrangements had gone out of commission and there was just a little pump in the yard for half a dozen houses in a certain small court. If the atmosphere was a little spoiled around there you have nobody to blame but the man who refused to provide facilities for keeping clean.

Would that the Methodist Episcopal Church, through its great power, could speak out to the landlords everywhere and say that if these people must live in these little streets they should fix these houses in such condition that it will be at least healthy to live in them. If our people cry out, it will amount to nothing, but if you say it, it will mean a great deal. To these conditions we are confined, unless somebody comes to our rescue. Will we make good? Will we contribute to the great causes? Just search your records and see what we have done in the past. It is our purpose to put our money and ourselves on the altar to help you; we will give all we can give. In return we will thank you with our minds and hearts.

When you come to talk about our boys and our people going to war, do not doubt us. Somebody said a propaganda was going abroad to get our people lined up with the foe. I tell you, Mr. Kaiser could do business better with the moon than he could with our people. Oh no, not that. Our black boys go into battle with the prayer, *"Old Glory, if you win, will you not give us the chance you give to other men?"* They go to win or die.

The Value of a Great Central Methodist Church Plant in Our Cities

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I am, in a sense, intending to stick close to the problem which has been assigned me; but there are always approaches to a bridge, and when you are going ashore you do not want to jump off, but get down by a respectful sort of incline. I want to say a few preliminary words. Once a Bishop made a city. Now the city makes the Bishop. Cities rule the world; 100 cities determine the fate of all the others. It was not always so. In the beginning, the country ruled the town, and, remember, the first man was born in the country. When he was born there was no town. He began in a small way as a gardener, but he soon obtained a monopoly of the whole earth. I suppose that is where the contagion began. No other man has ever had as large a farm. His son started a city but his reputation was not of the best and the city was handicapped from the beginning. It has taken a long time for it to get the upper hand and keep it. When Rome had become the mistress of the world a lot of embattled farmers speared their way to the heart of the empire and dismembered the kingdom and sent the town folks running to the country for protection and refuge. The original farm, as I have said, started in better repute than the city. But in spite of the reputation of the first farmer, his name always suffering no reproach so long as he was content to be a good gardener, he could not after this fall do much for the reputation of the city, so it still was God who made the country and Man made the town. Let us take that for the introduction.

Baltimore is the thirty-ninth city in population in the first hundred cities of the world, and the seventh city in the population of the cities of the United States. It has the same good fortune and ill fortune of all the cities above it; it has attracted both the good and the bad, the rich and the poor. I want to say just here, I have no sort of notion that cities are all bad.

I certainly have no notion that the Christian Church has failed anywhere on earth, much less in the city. The city has attracted both the good and the bad, the rich and the poor. It originates and fosters good and great movements of trade, politics, letters, science and religion. It has the genius for hospitality and philanthropy; but it has its conflict with poverty, temptation, vice and crime. In common with all other American localities, the war trial is now upon the city just as much as anywhere else. But the last thing on earth that I want any American citizen to say, no matter how bad the news that comes from across the water, is, that there is any possibility of righteousness and truth failing anywhere on earth.

The greatest embarrassment of the city is with its dissimilar civilization, not population. Remember that. Man is man, the

world over and the world under, whether he is ministering or is ministered to, man is man for "a' that and a' that." The world under is responsive to the world over by the man only and for the man only: "I seek not yours," said St. Paul, "but you." Now this embarassment is here. The people in the great American cities are most pressed by this embarrassment. It is not so much a confusion of tongues as the worse confusion of governmental inheritance, national dissimilarity, ranging from more than fifty per cent. foreign to nearly ninety per cent. in some of the large cities. The American city is become a microcosm, a little world with all of the big world south it has this embarrassment in a moderate degree.
in it. This city has the embarrassment, but like all the cities to the

I have come here not to complain or merely preach, but to say some things and illustrate some things that will be in no sense a comparative reproach to the City of Baltimore. I want to insist that it is not a problem—I never use that word; I substitute for it, opportunity—but an opportunity, political, national, religious, ecclesiastical. In Baltimore there is a population of Germans of 26,000; of Jews, 55,000; of Polish, 30,000; of Italians, 20,000; of Bohemians, 18,000, making a total of 149,000—in round numbers, more than one-quarter of the population. That does not at all compare with the city bad as that of which my brother spoke a moment ago. It certainly does not compare with the city of Boston, to say nothing of New York and Chicago.

Now what are we to do with this foreign population? I have never had any insolvable difficulty about this mater, either in my theory or in my experience. They are simply to become Americans. They have no other business here. In this hour they shall have no other business. They must be Americans if they are to stay in America.

The question very soon comes to you and to me, concerning this entire population, to know what we are to say to them and do for them. They are men and women as we are, but what is the process of Americanizing this civilization? First it is a predisposition upon the part of all these alien populations, when they are coming to this country, to find and enjoy its privileges and acquire some of its possessions. That is the very first thing that actuates them after they have left the shores of their own countries. The first thing they do toward their Americanization when they come here is to abandon all their money. It is of no value here as a common currency. They put it out of their pockets very readily in exchange for American money. The next thing they do to become Americanized is to take on the business methods of the American. If it is roasting peanuts, they will soon learn that they must be in a paper bag and hot, and very soon they will learn that they will have to keep them under cover. Then they must take on the country's language. The man that comes here very soon learns he must take on this country's language; he does not abandon his own, but he must speak our

language or be dumb. Then he will go into politics—often does that before he lands. He will do this before he can read a word in our language, and he will do it from the newspapers by the pictures, and he will very soon learn to know which is "Teddy" and which is Taft and which is Wilson, and know how to vote from simply the pictures and from association,—very probably with a little help from the office-seeker, because there comes a party sure to seek contact with him—a party that needs his vote and is bound to have it. The education will come on little by little through the newspapers and the politicians in this fashion. Next will come education through the children in the common school. There are a great many people who get all their language from the children who are taught in the schools. This is nationalizing them. And lastly they will solidify the Americanization by the methods of the Canaanites. They will give their daughters to the sons of the natives, and they will take of their daughters to be the wives of their sons; and that settles the business for all time. One generation will very likely not do it; if not, the second is very sure to do it. Now all this is nationalizing the alien by atmospheric pressure which is political and social contact.

But now, if you are seeking for failure, here it is. There has been no government in any city on this continent that has been able to nationalize its people to such a certainty of reliability that there may not be suspicion in times of stress like this. The only hope for the true American is in the brotherhood with all we see; this, religion alone will secure, and no man is a religious brother who is not born from above. "We know that we have passed from death unto life because we love the brethren." This constitutes the only satisfactory and certain naturalization of the citizen. No man can be the best citizen who isn't a Christian man. Herein lies the privilege, the opportunity—not the problem—of the Christian Church.

Now I come more directly to the topic before me. Baltimore hasn't churches enough for more than one-half of your population, if they were accustomed to go. If the figures given me are correct (and I have no reason to underestimate them), you have only one church building for about 1,800 persons. I found an estimate of the population, given in a book of statistics, which refers 270,000 to the Roman Catholic Church; but I knew this must be too high by a hundred thousand; and so when you take the one-fourth of your population to be foreign and the little you are doing for them, with the many other neglected classes, we are face to face with the question, What are we now to do? We must learn not only by correct theory but by example from some other one's success,—I do not mean to say in any sense that the Church has failed in Baltimore; not by any means. I must repeat that if there is any failure here in the naturalization of the foreign people, you will have to look for it elsewhere. The Church never fails, but there may be failure to have a church where one is needed. There are two methods by which this is to be accomplished. One has been called the institutional method

and the other the evangelistic method. Neither ought to be divorced from the other. If there is anything certain about the Revelation in Jesus Christ, he went about doing good as well as instructing in righteousness; and the very moment you attempt to separate one from the other you have invited a certain condition of failure. Let me illustrate. There is a brother in this presence tonight whose whole missionary history I well recall. He was assigned to a down-town section of not only the church but the city, surrounded with every sort of ill repute. He went in there on a very limited compensation. One of the things that he undertook, that was given previously very little or no thought, was sending a few paper or canvas bags around the community, to ask for some secondhand clothing that would be cast off. He did not even have a carriage, but he would send some of these friends that he was assisting to get it, to gather up these few bags and bring them in. Now what has happened in the long years that have followed since? This man then was not able, I have said, to have even a small cart or carriage. Today he has employed eight autos and three teams, running all about the city in which he lives, and the suburbs, gathering up the clothes which people have learned to give with pleasure to him, until he has established one of the largest secondhand clothing establishments there is to be found possibly in the whole country. He selects the very best of the clothing and puts that on sale to the poor people who can afford to buy it at probably a very small share of what it would have been sold for in the other stores of a similar kind. Then, of the remainder, he has been able to give the lesser values of the wearing garments to the poor that are not able to buy, and then, of what he has left he takes up country where he has created an establishment for making rugs and rag carpet, until the net income of that Mission alone is $199,000 a year. Do you think there is any failure about that? Why, the children's work in connection with it is costing about $15,000 a year, the settlement for rescued men is costing about $15,000 a year, the religious work of the church (which I said must not be divorced from the institution) is costing about $10,000 a year. They have paid out for the relief of destitute people for the last year about $64,000, for its workers and the maintenance of the plant the expense is $95,600, making, as you see, in round numbers nearly $200,000. That can be done in the City of Baltimore just as readily as in the city that is only a few tens of thousands ahead of you in population. This is building a Mission out of the waste of the household, but, as was said a moment ago by Doctor Forsyth, you must have the men.

I want to say, secondly, it must be in the same way impulsively and economically evangelistic. But you must have the man, you must have the unselfish man and you must have the man who is himself so sympathetic that he very soon gathers about him all the needy and helpless ones. If you will permit a little personal reference, I will tell you, at least with some little attempt at modesty, a

bit about a work to which I was able to give my services when I was a young man around thirty years of age, when Bishop Simpson came to know something of me, in Boston. Because I had been on the Committee of five that built the first tabernacle for Mr. Moody after he came back from Great Britain to this country, Bishop Simpson and Bishop Haven thought I, with some bit of Mr. Moody's success, perhaps, in our First Church, must undertake something missionary in the heart of the downtown part of the city. At the session of the Annual Conference I was called in the night before the appointments were all made, when Bishop Simpson said to me, "Are you afraid of any appointment that I might give you?" I said, "That is your business and not mine; it is my business to go where you send me." He said, "I suppose you have heard something of the call that is given to you to go into the streets of Boston?" "Well," I said, "you must take the responsibility. What do you want me to do?" Now that man, in his official capacity as Bishop, read me out the next day from a church where I had been receiving $5,000 as salary into the streets of the city without a church in which to begin with a congregation, without a house in which to reside, no shelter for my family, or even furniture for a house. It is not the part of the Methodist preacher "to reason why." I had no sort of impression that God would not enter into the business of my undertaking with me. I am simply relating, possibly too minutely, a bit of personal experience. My wife was a bit amazed, but before we left the home I said, "Let us kneel down here and ask the Lord if He consents to this business and what is to become of it." Shortly after my return from the Conference I met, providentially, a man whom I had previously known (not a member of my church), and he said to me, "What is the meaning of this appointment of yours?" I said, "Well, I don't know yet." "Where are you going to live?" "I don't know." "Have you any house?" "No." "What did the Bishop mean by that?" "I don't know," I said, "I am trying to find out." "Well," he said, "there is a house up there in St. Charles Street that I would like to have you look at and see if it would suit you." I said, "I could never pay rent in St. Charles Street." He said, "Did I say anything about rent?" "No," I said, "but I haven't a stick of furniture." "Well," he added, "the family which has lived there haven't paid anything for seven months, and I have foreclosed on every stick of furniture there is there, and all you will have to do is to move in, that's all."

I moved into that building and never paid one dollar's rent during the whole time I was there. The next thing was, "Where am I going to preach?" I had left a congregation packing every available spare space in the church, and I was succeeded by one of the most eloquent and eminent men in the Methodist Episcopal Church. I began to cast about for somewhere to gather a congregation, and I recalled that there was an old church down in the very center of the city that had been abandoned. It was covered with mortgages, given to pay the salary of the preachers and the other current expenses.

I went down there and borrowed the key and looked it over. I found it would seat about 1,500 people. The gallery was packed with all sorts of lumber and one thing and another kept there in storage. I then went to see whether I could equip a service. I soon found Dr. Tourjée, the founder of the New England Conservatory of Music. I went to see the doctor concerning something of a plan, and he said to me, "First, what are you going to do? The town and all your friends are stirred up about this business; what is the meaning of it?" I said, "Well I suspect I have got somewhere to start," and I told him about my visit to this old church." He said, "Oh, I know about that building." I said, "Doctor, I want you to take one hundred of your girls from the New England Conservatory and come down and start my first service with a chorus choir, for I have the consent to take possession of that old church." "By the way," he said, "I recall there is an organ in there that used to be a very good one; I will go over and see Mr. Ryder, the organ builder and himself a player, and send him down to see what can be done." Mr. Ryder, though not a Methodist, was at once interested in the movement. He went and looked the organ over, put his men on it, and had it in good shape before Sunday, and volunteered himself to play the organ. Dr. Tourjée said, "Of course, I will stay by you until we see what we can do." He brought Miss Lillian Norton with my sister (God bless them both; they are now "over there"), who were then girls just graduating from the school, the one of them, Miss Norton, afterwards known, you know, as Madame Nordica all over the world. On Friday the announcement was made in the newspapers for the opening on Sunday of this service. We had seated the entire church, galleries and all, carried in a lot of chairs, because I anticipated that I had some friends left in Boston. There was not standing room; before the hour announced for worship people gathered about the doors and wanted to look in at the windows to see what was going on, and yet the church that I had left was filled to see the new preacher. .I stayed in that old church under those circumstances for a little over a year and until I had begged every dollar of the mortgages off the whole property. Then I went over into a section of the city nearby and bought $75,000 worth of land and paid for it with my note. I found a contractor who was willing to take the old church as part pay and build me a chapel for the new one on the corner of the lot and put in the foundation for the main building. I later invited Bishop Simpson to dedicate that chapel. I received above the current expenses, $183 salary that first year, because it took most of it to pay the unusual expenses; the next year I received $300, and I never received during the nine years I was in charge over $1,250, and I gave $250 of that back to the church. Of course, I expended all I had ever saved in all my previous years before that time. When we laid the cornerstone of the Chapel I had every representative pastor in the City of Boston and Mr. Moody present. When we came to the dedication of the main edifice, Phillips Brooks, Dr. Gifford, the pastor of the Baptist Church;

Joseph Cook, Bishop Newman, a colored Bishop, and others came to participate. For eight successive days there wasn't standing room on a week night in the building, and everybody in the town was crying, "People's Church!" Where and when the man feels that he has the call for work in the downtown part of a city, to do the Lord's work of creating a great institution in the name of the Methodist Episcopal Church, he can make good his calling.

We have a mission in this direction that no other Church seems in like manner to have, and we should respond to it on every occasion.

A single other illustration and then I have done. This ought to impress you with the fact that these two illustrations—and I am not a very modest man or I would not have given you the other one, of course—certainly these two ought to assure you that it is possible to do in Baltimore just what it is possible to have done elsewhere. It should be no miserly doing. Not commodious and comfortable structures only should be made for the poor and the stranger within our gates, but buildings suitable, elevating, refining, should be erected. I recall an incident worth remembering when they were striving to get the taxation in California off the churches. The Legislature was made up of many men representing different and indifferent classes. When they were given a hearing, Archbishop Riordan, of the Roman Catholic Church, said he was asked by a member of the Legislative Committee, "Are you not putting a great deal of money and ornamentation into your churches like some other churches throughout California, which should be subject to taxation?" I will never forget his answer. He said, "Gentlemen, you know that I represent not only many humble people of the State of California, but I represent the stranger in a strange land. These people huddle together in very small dwellings, haven't space, not even more than a single room for a double family; certainly most of my people never more than one room for the entire family. They never have a picture in their home; they have the plainest of utensils for their living. Do you, sir, begrudge these poor people having one day in the week an opportunity to look on something that is elevating and refining, and that under the ministry of the Christian Church?" There were too many men in that Legislature appealing to the poor when asking for the votes of the people to say a single word in reply. That with many another argument for caring for the common people carried the day in connection with all our Protestant as well as Roman Catholic institutions to free every piece of property, churches, cemeteries, school buildings and all others for the welfare of the whole people in California. Now the other illustration is a very brief one, and I have done.

After I had finished my task at the People's Church I was sent to East Boston, where the very first thing that met me was a "problem," an opportunity in connection with one of the most disreputable halls in the city, a hall that was leading parents, reputable men and women to appeal to the pastors of the city to save their boys and girls from such associations. Admission for girls was free and only

a small fee asked of the boys to pay for the hall. Now they said, "Can't you, a new man coming in here, do something to save us?" Without invoking the law or denunciation from the pulpit, I spent some little time in meditation about it, and finally I said one night to my congregation, "Three weeks from tonight (this was on a week night) I will have an announcement of a secret to make to you that will be of importance to this entire part of the city, and I will be very glad to have you circulate the news. I will not tell my own wife or any other what that secret may be, but will make it known in the church on that occasion." There was the greatest curiosity awakened, and the result was that when we came around to that Thursday night the church, which would seat 1,500 people, was crowded in the galleries and on the main floor, and we had to open the vestry, and that was crowded. I saw that I was in for a difficult occasion. I had learned that Hannah Whitehall Smith, Lady Somerset, Miss Willard and another of that party had registered at a hotel in the city, and it occurred to me that I might prevail upon them to help me with that service, one upstairs and another downstairs, and they all came. In making known my secret, I said, "There are a great many people in this part of the city that do not go to church. I am going to open some 'outdoor services' in Maverick Hall." I had engaged the hall so that I was sure I could have it. I said, "I do not intend to invite any person to come to that service who has been in the habit of attending the church, so I want no persons there except people who do not go to church at all. I am going to create, out of the people who come, ushers, a chorus choir and provide for different kinds of instrumental music." I made an announcement that my home would be open on the Wednesday night following for any persons who were willing to help to create the musical attraction to bring any kind of instrument and volunteer their services, but they must be people who were not accustomed to attend church. What do you suppose happened? I found in my home that night eighty-three people, not a single person of whom I had ever seen, and they came with almost every kind of instrument that is played in any great city. I went about it to organize a chorus choir, and at the same time I had the proffer of a string band and a brass band to assist in the services. I appointed a leader to have two or three rehearsals with them. When the first service was held in that hall there wasn't standing room within the entire building—packed to the doors, and nobody there but people who had not been accustomed to go to church. I am complacent enough, if complacency it is, to tell about this, because I am just showing you something of the methods, if employed, that will work. I continued that service as long as I was pastor of that church. But the great trouble was on Saturday night with the associations, when the young people put on their disgraceful music hall performance. So I arranged to have a competing amusement and entertainment, withholding all thought of competition, and I stated to the audiences on Sunday, I intend to furnish some entertainment to accompany these meetings, and I must give

them at the end of the week, and your hall is engaged on Saturday nights, and I cannot use that, so I will have to invite you up into my church for these attractions. We are going to charge only ten cents admission to cover the necessary expenses, and I will put on first-class amusement and entertainment by the traveling people, the best that can be found in any of the bureaus in the city. I began the first night with the English Royal Handbell Ringers, and I took in $150 the first night. I kept that going until the boys who had charge of the hall came and said, "We heard you say the other day that you cannot get the use of this hall on Saturday nights. We are ready to give it over, it will hold more than your church." I said, "No, we have about 1,500 people up there, and I do not have to pay anything for the church, so I guess I won't change now." Three weeks afterwards they said, "Won't you take this off our hands? You have 'busted our business.' Everybody goes away from us up to your entertainment on Saturday night in your church." I continued those Saturday meetings until I left there, by appointment, to become Secretary of the Southern Educational Society, and Doctor W. I. Haven, now Corresponding Secretary of the American Bible Society, who succeeded me, continued that afternoon service until the middle of the approaching summer.

I realize that I am in the midst of a congregation of people that can be interested in the City of Baltimore to look after this more than one-half of your population who would attend the church if the opportunity were given them. If you will create some great institution, remember that after it is created you must put a man there who has the confidence of the people, who has his heart in the work. He must not do as one of the pastors did that succeeded me in the People's Church, take a coach with a driver and drive down a half dozen blocks to the Chapel Friday night to a prayer meeting and have the coachman get down, open the door and let him go in state to the poor man's meeting. Who would not run out inside of six months with a congregation of that kind? Poor fellow, he has gone where he knows better.

Build your building—building fitted to its purpose, somewhere easily accessible in the center of the city, and put this motto on the cornerstone and live up to it:

"No line divides the rich and poor
Who follow Christ alone.
If caste would close this open door
Remove this Cornerstone."

How to Make the City Society a Vital Force in Promoting a City Church Program

Rev. William S. Mitchell, D.D.

Pastor Plymouth Methodist Episcopal Church, Buffalo, New York.

Methodism is facing two alternatives in the great cities of America. Either we must put through some such program as this great Centenary plan, and hold this strategic city line, or we must yield it to other Churches capable of doing the task and retire to those less difficult problems of the smaller cities and the towns. I do not believe that Methodism will ever be content with the position of a reserve. In this historic Methodist city* Christ's call again summons us to His great adventure in the wilderness of the city, the hopelessness of its slums, the resisting masses of its foreign populations, the spiritual indifference of its multitudes.

We have heard the program. Its magnificent strategy outlines the campaign. The forces of Methodism must now be organized for victory. Our City Societies are the nucleus of our army. The problem reduces itself to the question of my topic, "How Can We Make the City Society a Vital Force in Promoting a City Church Program?"

I wish to point out briefly what I believe to be the imperatives of the situation.

The first imperative is a clean-cut survey of the facts as they concern the Methodism of the city in which we are to make this City Society vital. The beginnings of such a survey have been made by the Department of Cities of the Board of Home Missions and Church Extension of the Methodist Episcopal Church as a preliminary to our Centenary demands. For the first time the Methodists of several cities have taken a square look at their problems from a city-wide viewpoint. They have scanned their mistakes; measured their strength and weakness; appraised their assets, and faced the causes for retreat and failure. We are an army and not a convention, and we must know how the battle is going if we would win.

We need a new and larger vision in the Methodist program of our cities. We need to see the relation between our local programs and the great nation-wide program of the Church. No city is a battle to itself. It is only a sector of the greater battle. We have contented ourselves with being church planters instead of church builders. The easy thing has been to follow the lines of a city's growth and plant a new church wherever the population grew dense enough. But what about the firing line down in the city's center? What about the lost strength through the over competition of needlessly duplicated churches? What about the needlessly futile struggle of churches hampered from their very founding by an utter

*Baltimore.

inadequacy of means and equipment, doomed to be failures just because no one had a vision for the future.

But vision does not come by chance. Usually it begins with a solid foundation of facts. We must know with the brutal frankness of a balance sheet the situation as to our churches in that city. We must know the causes of failure where they have failed. We must study with a view to the greater strategy the rearrangement of our forces in that city for their most effective use. We must face the great outlined movements of the city's growth and the changes impending thereby in our various parishes. We must see the vast foreign masses of the city and ask what responsibility Methodism has for them and how best we can really meet the responsibility. We must know the most serious problems which confront Christianity in our city and be sure that Methodism is not a shirker before them. We must acquire the habit, in these City Societies of ours, of thinking in constructive terms, of seeing with a city-wide vision, if we are truly to make them a vital force in our city program. Too frequently it is left to the initiative of some individual church with a problem to meet, pressing, to be true, but strategically of little importance, to determine the largest item of the City Society's program and that utterly without any due consideration of the entire city situation and its needs.

Another imperative, and a natural consequence of this we have just named, is the crystallization of this vision based upon facts into a City Policy or Program.

I hope to see the day in Methodism when every city has its policy for the future of the Church in that city, based upon a survey of conditions, determined in conference with those in charge of the larger city program of the entire Church, the agreement of that city's wisest leadership among the clergy and laity, a plan of campaign for Methodism for the years.

We have been typically shortsighted, we Methodists. Coming out of a great era of conquest, with the assurance of the power of our great message, we felt no need of looking to the morrow. The message would be sufficient for the day. The message is sufficient to the day, but that day has so changed in the complexity of its conditions, in the range of its needs, that there must be an entirely new method of presenting the message, if it is to reach the age. The plan of battle has changed as greatly as warfare. It is no longer a war against sin in the open. The enemy has digged in, and so must we. The Church that does not entrench today will not survive to conquer tomorrow in these cities.

What a contrast there is between the city policies of Churches with a far look to the future and our own! Their strategy is not of the moment, but for the years. Their plan of campaign has been determined upon a broad plane, which permits of the necessary changes to meet unexpected emergencies, but never loses sight of the great objectives of the Church in the city. Armed with a policy for

years, the steps toward the fulfillment of that policy need not be taken hastily. Steadily, unfailingly, each feature of that program is realized. Long before the crisis comes the wisdom that has foreseen the crisis, is ready and armed for it, and it is conquered already. Such a Church never retreats from the most bitterly contested points of the battle.

The battle line for Christ today in the American city is largely held by churches like these. If the gospel of the evangelistic churches has a message today for the cities, and men like Dr. E. J. Helms, and institutions like Morgan Memorial indicate that it has, then we must hold our lines as tenaciously, we must meet our problems as wisely as these neighbors.

Such a city policy or program is impossible without the sustaining power of continuous leadership and direction. The success of the ecclesiastical Churches in their city policies has been largely due to the sustaining power of their organization itself and the continuous character of its direction. The average City Society is too loose an organization, with too transient and negligible a leadership to meet the needs of the present hour. The modern business of the Kingdom is not a momentary affair. Business today is thinking in the terms of 99-year leases, while the Church of God plans by the year. The future of the Kingdom is not a little man's affair. It challenges the best brains and the best leadership the Church possesses. It is big enough to demand the attention, the interest, the leadership of the strongest men we possess as a Church, both clergy and laity. It will require leadership like this to outline a church program for a city which can adequately plan for the future, but we must make this leadership continuous, or the next turn of events will cancel all that has been planned. If we could add to the admirable plan of organization for City Societies adopted by the General Conference of the Methodist Episcopal Church of 1916, a provision for a governing Board of Trustees or Permanent Executive Committee, elected for succeeding terms, provision would be made for that wise oversight and continuance of the determined policy through the years.

The last imperative I mention is this: We must put back of the city program the solidarity of Methodism itself. The problem of the city is not the problem of the churches within that city alone. It is the problem of all Methodism. The city field is the front line trench of our warfare. Behind it, in reserve, are the real masses of our Methodist millions of members and money. In the smaller cities, the towns and villages of America, we will find our strength. There we are strongest. There, under less difficult conditions, strong churches arise, wealth gathers, leadership develops, the heart of the Church is found. The churches of the great cities are nearest the enemy. Their memberships are drawn largely from the reserves I have mentioned. In the desperate battle of modern city life they are fighting at hand grips with the enemy for the lives of the splendid youth the city continually summons within its border by the com-

mand of its wealth and opportunity. There are the masses of foreign peoples, whose will weighs heaviest against ours in the scale of representative government, whose habits and vision of life most seriously threaten our ancient ideals. Put the strength of Methodism back of that thin line we are holding in these cities and we can hold it forever! Compel us to fight alone and unaided, to furnish our own munitions of war, and you condemn this battle of the city to a desperate sortie, a last hope which men must defend till they die and all is lost.

It is this hope that the Centenary Campaign brings to the city field. To churches fighting for their very lives comes the promise of reinforcement. To forces depleted and meagerly equipped comes the hope of new weapons of war. No longer must we attack this city problem piecemeal and in our city strength alone. Methodism is behind us, and with Methodism we will win for Methodism and for Christ. The policy of the Centenary must become the program of the Church. Through this Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, the strength and leadership of the Church can be brought to bear upon the city problem of the Nation. For the first time the Church's resources in means, in leadership and experience are really under one command. There can be but one issue, and that is Victory!

Following the People to the Suburbs

Rev. John Thompson, D.D.

Corresponding Secretary Chicago Home Missionary and Church Extension Society.

The national life of the modern city has never been properly charted, though it goes in certain clearly defined channels well known to experts in various phases of city activity. We have maps of the city, outlining the streets, avenues, parks, and car lines, and also charts indicating where the churches are located. These are useful. But where is the chart of its throbbing, changing life? It is restless as the ocean, and as full of ebb and flow and mysterious movement. But ocean currents are labeled.

Social scientists speak of a circulatory system of a certain kind in the city, and merchants who distribute commodities from the ends of the earth to the last city dweller know something about this system. Real estate boards shrewdly study the trends of this increasing, perplexing human movement, because it determines values and is a guide in purchases and sales. The politicians reveal the sagacity of statesmen in this matter. They study racial currents and, through shrewd leaders, prepare to get hold of and control them as they flow into different wards and districts. They tell us that the races succeed each other in an unconscious, orderly fashion all over the city. As one race moves out of any section they know with almost unerring insight the next in succession. Their eyes are practiced, for they have watched these changes for years and are ever prepared to meet them. An investigation of the methods of the politicians at this point will show that the children of this world are often wiser in their generation than the children of light. The policy of the Church should be more persistent and vigilant than theirs is when we consider her vital relation to the welfare of society and the salvation of the city.

But where is the Christian expert to chart for us the tides of the city's restless life and save us from being the sport and play of chance in our church-building and religious activities? Some of the main currents can be easily delineated. There is a flow moving to the outer circle and the suburbs, which leaves the center impoverished. The broad avenues, spacious dwellings, commanding church buildings in the congested central sections, tell of a former glory and the hegira of American family life, as the shells and corals embedded in the rocks and the petrified skeletons of fish, tell of seas long since dried up. This outward tide creates a suburban problem almost as perplexing as the one it causes in the center.

The appeal of the suburb may be briefly indicated in the new type of suburb, the perils of changed environment, and the vital relation between suburb and city.

The New Type of Suburb

My observations in this matter have been chiefly limited to the city of Chicago, around which new types of suburb are being established. Our oldest suburbs were largely founded by Christian people of sterling qualities of character and unswerving loyalty to high Christian ideals. They moved out from the large churches in the center of the city. But the new type of suburbs is very different.

They are being *largely founded on the Sabbath day.* Real estate men pitch their tents or erect a small shack and put the lots up for public sale all day Sunday. They run excursions on surface cars, elevated lines and suburban trains. These trains are crowded by thousands of people bent on lot buying and dreaming of a new home out in the country. What a change! People who spend the Sabbath in this way, and buy their home site on God's Holy Day, are not likely to be very enthusiastic about church building. But they need to have their lives reinforced by moral and spiritual influences, such as the Church furnishes.

In many of these new suburbs *a large percentage of the population is made up of the second, and possibly the third, generation of foreigners,* many of whom have drifted away from Roman Catholicism and have not been moored to the Evangelical Church. They have no perihelion of religious faith to hold them. Many of them boast of being free thinkers. Around one new suburban church, erected in Chicago less than six years ago, a canvass was made recently, and the result showed twenty-one different languages spoken in that suburb. From these observations it will be clearly seen that we have a suburban problem just as surely as we have a downtown problem.

The Perils of Changed Environment

To those who have not studied carefully the suburban situation it would seem that the environment there was more favorable for religious culture and church life than in the heart of the big city, but this is not always the case. In the more modest suburbs the people have moved out and are buying their homes on time. Then they have garden plots, which they did not have in the city, repairs to make on the property, and, unfortunately for many of them, Sunday is the repairing and gardening day.

Then Sunday visiting has led to an alarming amount of social dissipation. Friends of the city come out to visit their friends in the suburb on the Sabbath, and this often means church neglect and a permanent drifting from the services of the sanctuary. In the wealthier suburbs we have the danger of riches. The automobile has run away with the Sabbath in many of these aristocratic outlying areas. But they need the Gospel. The Church must not forsake them. Their knees may be recalcitrant, but their souls need the living God. In an age of affluence there are untold religious perils. The race for wealth, and the craze for pleasure, the love of ease and com-

fort and luxury have taken possession of the people. The Church must prove that Her Gospel is adapted to an age of affluence.

In all these new suburbs clubs of various kinds abound. Many of these clubs have high motives and a worthy program, which records the purpose of their organization, and some of them have rendered excellent civic and community service. They are the social centers for nearly the sum total of the life of the people. But that many of these clubs make a large tax on life and time, in order to keep them going at full speed, is well recognized. And this often means a diminishing investment of life and energy in church work.

One of the ideals that should be held before us is that of making the church a social and cultural, as well as a religious center in the community. As far as possible, the church should be the center of gravity for the life of the people, young and old. Especially should its young life be organized so that permanent friendships could be formed, friendships which may result in home building. There is no better place for a young man to find the girl who is to be the sharer of his joys and sorrows, the maker of his home; and no better place for the girl to find the young man whose name she is to bear, on whose arm she is to lean, in whose heart she is to trust, than in the circles of the church. At this point we have missed golden opportunities and lost hundreds of young people. The Church should consider carefully the social impulses of youth and thus capture them in the best of their days, in the prime of their energies, for Jesus Christ.

The Vital Relation Between Suburb and City

We must go to the suburbs in order to link the suburbs up as the saviors of the city. The relation between the two is very vital. Self-preservation requires that we retain our hold on the people who are migrating to the outer belts of the great cities. The redemptive work in the city cannot be continued without the financial resources of the well-to-do people of the suburbs. Multitudes of these men are making their wealth in the heart of the city every day in the week. They should be made to realize that they owe something to the center and should pour the money back to help keep the center clean. The Church that neglects the suburb today will die out in the center tomorrow.

The Responsibility of the Suburbs to the City Program

Rev. Millard L. Robinson, Ph.D.

Executive Secretary of the New York City Society of the Methodist Episcopal Church.

The Suburban Trend of the Population

In the development of the small city the force of the population movement is toward the center. As the city grows this movement is constantly throwing the population—especially the better classes—out into the rim or suburban section. Congestion in the center brings the people too closely together for physical or temperamental comfort.

The improved transportation systems brought about by subways, elevated lines, tubes and bridges, have brought the suburbs close enough to the city so that the business man may live as far as thirty-five miles away from his office and yet consume no more than an hour each way in going to and from his work. This has opened up a wide area around every city, where a man may enjoy the comfort of a detached house with a lawn and a garden for the same rent that he would have to pay for an uncomfortably small five-room apartment in the heart of the city. When the children of the tenements marry they also move to the country. These and a multitude of other forces constantly depopulate the city of its best people and build up the suburban sections.

The Suburbanite Is the City Business Man

The suburbs are settled by the type of individual who has his business where the business is biggest and best—in the heart of the great city. He has his home where the living is best—on the countryside. He leaves his home in the morning to catch the 7.49 train and reads the newspaper on the way to the city. He catches the 5.15 in the afternoon with the evening paper under his arm, and spends the evening in the quiet and comfort of his home, with his family around him. On Saturday afternoon he plays golf at the club and on Sunday he has another round of golf or a season with the Sunday newspaper, or possibly, if the habit has been formed very strongly, he is found in church.

He makes his money in the city and spends it in the country. He is thoroughly unconscious of the fact that there have been left in the city millions of people who have not yet been able to get out to the country as he has done. The city, to him, is a place of business, and not a place of people. He does not naturally think of the church needs of the people who are left in the city.

The city has rapidly become the residence of the very rich and of the very poor. The great powerful middle class live in the suburbs. The very rich man opens his town house or his apartment for only a few months in the winter, while the very poor man shivers

through the winter and swelters through the summer. Neither of these classes are naturally inclined to do much for the support of the Church. The rich man may give his money, but his personal assistance is not to be had, while the poor man has no money to give, though ofttimes willing to work to the limit for the little church around the corner.

The Numerical Proportion

In order to get at this problem with definiteness, and rightly measure the suburban problem, a study of the situation in New York City was made. We drew a circle around the city, taking as a center the Grand Central Station in Manhattan and using as a radius the distance of twenty-five miles, which is the distance from Grand Central to the most remote point within the incorporated limits of New York City. This circle included the five boroughs of Manhattan, the Bronx, Queens, Brooklyn and Richmond with a population in 1910 of five millions of people. It included a suburban community of about two millions of people. Care was taken to follow the township boundaries that most nearly coincided with this circle so as to make comparisons of the population with the membership of the churches within the territory defined.

It was found that within the five boroughs of the great City of New York there is a Methodist membership of a little less than fifty thousand to take care of Methodism's share of the work of evangelizing five millions of people; while in the rim of territory outside of the city, yet within twenty-five miles of the center of the city there is a Methodist membership of fifty-four thousand to work among a population of only two millions of people. Reduced to a common denominator, it appeared that the margin of strength in proportion to the population in the suburban section, numerically at least, is two and one-half times as strong as it is in the city. The suburban section not only owes a responsibility to the city because of what it has derived from it and because it now derives its living from it, but also because it has the money in the bank with which to pay the obligation.

The Personal Equation

The qualitative analysis of the situation brings an additional ground for responsibility. As already noted, the personnel of the suburban residents is of a higher average than that of the city dwellers. The pastor of one of our strongest suburban churches assured the writer recently that he had enough men in his church of the same caliber as his present official board to make two more official boards as good as the one he now has. What a surplus! Our downtown city churches are dying for the lack of lay leadership. The minister often has to do his work single-handed. He trains some young people to be future leaders and if he is allowed to stay in the charge long enough he lives to see them move to the suburbs to

occupy a comfortable pew on Sunday without having assigned to them any church work commensurate with their ability.

The natural trend of this situation is to develop the idea in the mind of the suburbanite that the church is only a place of worship and that it has no very large function to discharge in the world and therefore that it is not an institution to claim very much of his time or money. He gets little out of it, he gives little to it, and he learns very little of its responsibility for the great task of evangelizing the millions of people just across the river in the heart of the great city.

How to Discharge This Responsibility

1. *By Visits of Deputations.* This plan has not been tried to any extent in the East, but it has been very successfully used in promoting the influence of a college or theological seminary in many parts of the West. A group of suburban laymen, or a mixed group of young people from the Epworth League, could with great acceptability arrange with a downtown city pastor to conduct one of his evening meetings. This would have the double advantage of familiarizing the suburbanite with the actual need of the mission church in the city, and of actually helping the small group of faithful workers of the city church.

2. *The Suburban Auxiliary.* Every city church that is dependent upon missionary aid should have an auxiliary of men or women or both from one or more suburban churches whose business it would be to relate the personal and financial strength of that suburban church to the specific opportunities offered by the city church. This plan has the advantage of developing the missionary passion in the hearts of those who would be inclined to grow selfish in their comfortable suburban homes, and, on the other hand, it gives a living demonstration to the poorer masses of the mission church of the fact that all grades of people in the Methodist Episcopal Church are really brothers together, in promoting the Kingdom of Christ.

3. *Visitation.* A visiting committee in the City Society could very well act as a clearing house for arranging for the visits of groups of suburban church members to the various missions of the city under the care of the Society. For information and inspiration this is most greatly needed. Seeing is believing. Any amount of descriptive eloquence on the part of the Secretary of the City Society in presenting the work in the suburban church will not be equal to the effect of a single visit on the part of a suburban layman to the work itself.

4. *The Laymen's Conference.* Under the call of the Resident Bishop, there should be gathered together at least four times a year, perhaps oftener, a conference of the laymen, at which time the needs of the work could not only be presented but thoroughly discussed. A favorable time for this meeting is at luncheon on a Saturday noon before the summer season opens up. Busy men are free to give an

hour or two at such a time with great heartiness. This has the special advantage of acquaintance-making among laymen who are not often thrown together and scatters some of the illusions and false rumors which are bound to gain currency with regard to city work. The Bishop and the officers of the City Society are likely to hear some good business-like suggestions, which may be of help to them in administering the work.

5. *Financial Support.* The City Society must look increasingly toward the suburban church for an adequate financial support. Using New York City again as an illustration, we have in Manhattan and the Bronx, only six churches that may be regarded as strictly self-supporting, out of a total of sixty-one churches. It is obviously unjust as well as impossible to expect that such a series of churches can raise enough money to discharge the churches' responsibility for the millions who live there. Curiously enough, in the population study to which previous reference was made, there were found to be 352 churches within the 25-mile circle, of which only 149 were within the incorporated city limits, or about 42 per cent., and of these there were only 39 for the Borough of Manhattan, with its two and one-half millions of people. A City Missionary collection of substantial proportions must be received from every church within the commuting area about a city in order that the city shall be able adequately to discharge its responsibility to its surging multitudes.

The City Society's Obligation in Moral and Civic Reforms

Rev. John Watchorn, D.D.

Corresponding Secretary of the Philadelphia City Missionary and Church Extension Society.

Perhaps no more debatable subject has been assigned for discussion at this Council of Cities than this one. In dealing with it we are not unmindful of the aversion, not to say antipathy, of the average churchman to any tendency to relate the Church to reform movements. This aversion we find chiefly among the clergy and laity of the Roman Catholic, Greek Catholic and Jewish Churches. The attitude of these historic Churches seems to have had a potent effect upon the Protestant branches of the Christian Church, and in a large degree has deterred these Churches from more actively participating in movements that seek the social and political regeneration of our great municipalities.

The attitude of the Jewish and Catholic Churches is all the more remarkable when we consider that the former was a theocracy and its rulers and government inseparably associated with their religious institutions; while the pretentions and claims of the papacy were always for temporal as well as spiritual supremacy, an ambition which still survives the shock of four centuries of developing Protestantism.

It is a no less paradoxical situation which we discover in the Protestant churches when we recall the vigorous protest they made to the political relationship of Church and State, and yet not constituting itself the only religious agency attempting to control affairs of state as an effective means of regenerating the social and political conditions of the nations.

Not long ago, a certain candidate for the Governorship of one of the great States became incensed at the attitude of a large group of churchmen who refused to support him in the approaching election, because of his unsatisfactory attitude on the liquor question. He indignantly reminded these churchmen that "Protestantism stood for a separation of Church and State, and that ministers had better preach the Gospel and leave politics to the politicians."

Why did our Protestant fathers insist upon a separation of Church and State? Was it that the Church might be neglectful of and impervious to the sad and tragic conditions of a social and political character? Be it far from us to inflict such accusation upon them. They sought freedom from the galling bondage that State control of the Church imposed upon them—placing padlocks upon the lips of the clergy, by financial subsidies, and reducing the high and holy functions of the prophet to that of a mere parroting vassal, who substituted his "thus saith the Lord" for a "thus saith the King."

That they might be free justly to rebuke the injustices imposed upon the people by their rulers, our non-conformist Protestant

fathers sought to separate the Church and the State organically. No other single factor is more responsible for the growth and development of the present world-wide democracy. If God's Kingdom ever comes on earth it will be largely assisted to that end by the Church bringing its consecrated and intelligent leadership to a study and solution of the social and political problems of mankind.

In filling her proper sphere in effecting beneficial results of a social and political nature, the Church should guard against the fatal error of becoming partisan — she should always be omnipartisan. She should be a perpetual terror to evil doers, who corrupt the fountains of justice and seek to overthrow the forces of righteousness.

If the Church finds it her imperative duty vitally to relate herself to the task of regenerating society, there is not a better branch of the Church organization to effect these ends in our large cities than our City Societies.

It is a universally acknowledged fact that if our republican form of government has shown weakness in one point more than another, it is in the government of our large cities. The weakness of our municipal affairs is largely the result of indifference on the part of influential and substantial Christian men to take an active and political interest in such matters.

The Church has planted its missionary enterprises in downtown sections, where live the flotsam and jetsam of humanity. This is the very territory, also, where commercialized vice carries on its work of death and destruction. If the fruit of the missionary's labor is to be conserved the city government must, to the fullest extent of its power, curb and root out vice. The responsibility of doing this depends upon the man elected to enforce the law. It seems clear to me that the city missionary has a distinct and important function to perform in giving to the Church at large in his city the facts and the real bearings of political campaigns upon the work of moral and social conservation which he is endeavoring to perform. I do not urge that the city missionary should be a politician in the ordinary acceptation of that term, but I would insist that it is his bounden duty to take deep interest and an active part in the civic affairs of his city. No man is better able than he to depict the moral or immoral conditions of the city in which he labors and to make a correct diagnosis of social diseases and their cure, nor is more competent than he to detect the relation of these social ills to the civic and political affairs of the city.

The city missionary occupies a strategic position in the war for civic decency. He is the doctor who works daily with the sick patient. If he be not willing to fight the cause or causes of moral disease, who in our great cities can be found to lead in the battle?

The indifferent church voter needs to be aroused. If he has any conscience at all it surely ought to be responsive to the appeal of his fellow-worker in the "tenderloin" of the town. The city mis-

sionary ought to be a man of such commanding ability and influence that he can sit down with and be respectfully listened to by the municipal authorities. He must not be a partisan, nor a factionalist, but he should be vigilant in his quest for official delinquencies and equally relentless in denunciation of the same. When an election is on, his voice must be that of a prophet pointing the voters to a pathway that leads to better civic conditions.

It is true that we cannot legislate religion into men, but we can legislate a lot of evil out of their sight and reach. The modern institution known as the Interchurch Federation is making a splendid record in several of our large cities, where, through this organization, that combined voice of the Protestant Church is not being heard only, but heeded by National, State and Municipal authorities. The City Societies of the various evangelical bodies are the best qualified agents to direct the Interchurch Federation's activities along the lines of moral and civic reform.

That much good can be accomplished along this line by the Church discharging its social and political obligations is proven by the splendid work accomplished by the Woman's Christian Temperance Union and the Anti-Saloon League, the Church in action against the saloon.

The business of the Church is to reach and to bless the people. It must seek ever to bless and conserve the whole of the life of the people. It must often seek to save them from their own willful folly by lawful restraints and to purge by legislative enactment the dens of vice set by unscrupulous men for the beguiling of the feet of the unwary.

Recently in Philadelphia a movement was launched among the churches to increase the registration and enrollment of voters for the approaching primaries, so that the usually indifferent, unregistered and, therefore, disfranchised church voter might help to put "dry" candidates upon the dominant party ticket and thus secure the election of men to the State Legislature pledged to vote for the ratification of the Federal Constitutional amendment, for the prohibition of the liquor traffic. The result of the movement was to increase the registration in Philadelphia alone by 60,000 votes.

The social Gospel of Jesus must be emphasized. Social inequalities must not be tolerated in a Christian democracy. Economic injustices must be excoriated. Purveyors of vice, trafficking in the souls of men and the bodies of women, must be denounced and opposed. Politicians who befoul the fountain of self-government and democracy, the ballot box, must be defeated.

Housing conditions must be closely watched to avoid overcrowding with its inevitable creation of disease-breeding centers, the break-down of real home life and that privacy so essential to high standards of civilization.

Most of these conditions are due to poverty. In many instances, doubtless, there are other contributing causes, such as inebriety,

ignorance and improvidence, but the fact still remains that if a man be caught between the upper millstone of a numerous and dependent progeny and the lower millstone of a very nominal income, he is forced against his will to the lower social levels. The Church must find him and help him. It must protect his children from labor exploitation and insurance and compensation acts should be secured to protect the father and family.

As slavery and then lottery succumbed to the enlightened apposition of the Christian sentiment of the land, a sentiment created, crystallized and directed by the Church—so by that same sign are we conquering over the saloon, and by that sign shall we wage relentless warfare against every form of social evil, appear it in whatsoever guise it may.

The City Missionary problem is concededly the greatest of all our Kingdom problems; notwithstanding that fact it is still in the experimental stage among its numerous fields of activity; we venture to say that none is more promising of results for the success of our work than is afforded to us in discharging our City Society's Obligation in Moral and Civic Reforms.

What Shall be the After-War Program for Our Cities?

Rev. Albert B. Storms, D.D.

President Baldwin-Wallace College, Berea, Ohio.

The cities of America present in its acute and extremest form the racial conglomerated character of this new land, toward which the immigrants have turned with eager hopes from all lands. One-third of the population of the city of Cleveland is Slavic, consisting of 75,000 Poles, 75,000 Bohemians, 50,000 Slovacs, Croatians, Servians and Slovanians. Sixty-one out of every hundred people in Allegheny County, Pennsylvania, in which the city of Pittsburgh is, are either themselves immigrants or the children of immigrants.

In the strain and stress and the bloody sweat of this hour of world agony, the immigrant in America is fast becoming an intelligent and patriotic American citizen. He is being made to feel that the liberties which he has come here to enjoy have been the purchase of much sacrifice in the past, and that these liberties are to be cherished and defended as a pricelessly precious possession of himself and his children.

"America is in the making, and the soul of the Nation is in process of becoming." In the new world and the new age into which we are emerging, spiritual forces must have a large place and commanding influence. Protestant Evangelical Christianity can never lessen its emphasis upon the importance of the salvation of the individual. The conversion of individual man to God, the acknowledgment of Jesus Christ as Saviour, and loyalty to His ideals and to His salvation, in brief, all the rich, deep personal significance of Christian experience must continue to be valued. But the individual Christian must be set in conscious and extended relationship that shall call forth an intelligent devotion to social ideals and to social service, such as a simple and less complicated age did not demand.

A church can no longer consider itself merely as an agency of evangelism, to save individual souls for Heaven, and the church that is content to regard itself as a religious group of congenial spirits must stand condemned as utterly lacking in appreciation of its opportunity and its task as a church. Every church should seek intelligently to understand its own normal parish and to consider itself charged with a spiritual mission to deliver effectively a spiritual message and to render a spiritual mission to all the people whom it may be able to reach, and to be content with nothing less than persistent organized and earnest effort to reach all the people within the radius of its influence.

The first great task of evangelical Christianity is to build in our cities great strong churches that shall become centers of spiritual activity and power. But, frequently, in considering the Home Missionary enterprise, we have thought of the strong city church with some disparagement, as though it were usually selfish, proud and extravagant. The facts are that in commanding influence, in

efficiency, in economy, the large, strong church far and away excels any group of small churches that might occupy the same territory and absorb the same membership. We could well learn from our Roman Catholic friends.

Protestantism, and especially the Methodist Episcopal Church, with its connectional organization, ought to develop rapidly a much more comprehensive and thorough supervision and direction of church location, particularly in large and growing cities.

Probably the best way to carry on distinctively satisfactory mission work is to enlist strong churches with a sense of direct responsibility for the mission enterprises of their own city. The Board of Home Missions and Church Extension of the Methodist Episcopal Church can render no finer service than to be itself the servant of the local churches in any city, assisting with its counsel, its financial support and its larger and more comprehensive vision of the task of the whole Church to carry forward successfully the Home Missionary work in any community in any city.

There has been a great deal of experimenting in an effort to find what should constitute the working program of a great church. It is, of course, important that the loyalty of our churches should be held steadily to the support of the organized benevolent boards of the Church. These agencies should always be held first and foremost, both as a matter of loyalty to the Church as a whole and also because these boards constitute the great and most effective agencies for world evangelization that are within our reach. But a practical working program for the local church, by which it shall undertake to deal with its immediate and pressing problems on its own fields, is a complex perplexity to every pastor and to every church. Few, if any, have solved the problem with entire success. Such suggestions as we make are, therefore, tentative and modestly presented.

First, is the problem of efficiency in organization. Many of our pastors have become expert organizers, and every pastor needs to study the problems of organization with great earnestness. Primarily, however, the actual work of the church organizations must rest in the hands of the laymen themselves, and the program of the church should be so constructed and worked out as to challenge the interest and the active support of the best brains and talent and heart of the church membership.

We should put the main lines of church service into the following groups:

First—Spiritual service to its own people and community.

Second—Support of the connectional boards and agencies of the Church.

Third—Evangelical outreach into the community and active support of the various agencies for community betterment and social service.

Fourth—The church itself should be a training school for spiritual leadership and for social construction work.

Whether it be regarded as a reaction or a supplemental movement, the tendency is now strong to put emphasis upon the responsibility of the local church and pastor for spiritual service to their own people. The conviction now seems to be clear that whatever methods of evangelism are employed, they should be such as are calculated to put the pastor in the foreground as responsible leader and director and spiritual guide, and such as, instead of removing a sense of responsibility or confidence from the pastor and his church, should encourage both. Moreover, the methods used should be such as will conduce to stable and constructive church work for the future. It should be made as easy as possible to assimilate new members into the church and into its working organization. Co-operative and simultaneous evangelical services in all the churches of a community seems, in general, to be a much better plan than any central or tabernacle method. In every church there should be enlisted as large a number as possible of earnest, individual, religious workers, who will work with classes and with individuals. To this end, workers' classes should be organized and personal workers' programs persistently put forward in every church.

The Federated Church movement should have at its heart the evangelistic motive and spirit, and Federated Church programs should place evangelism first.

Group meetings of personal workers have proved of great inspiration and helpfulness when well organized and properly emphasized by the churches participating. The best possible leadership should be obtained for such meetings and the character of the meetings should be largely inspirational, while, also, fundamentally instructed as to methods of personal work and preparation for personal service.

Following such meetings there should be plans for systematic community visitation by personal workers, the representative members of the various churches. Following such preparatory meetings and organizations, there should be seasons set apart for simultaneous evening evangelistic services in as many churches as possible in every community. In many cities and communities noonday meetings for a limited period are held in some central place, usually an opera house. The purpose of these meetings is very largely inspirational to attract the attention of the community to evening meetings that are being held in the various churches, and, in general, to put the interests of religion before the thought of the entire community.

Special days, also, are found of great value, such as the observance of Decision Days in Sunday schools when properly prepared for and the spiritual atmosphere is there; and the observance of Passion Week, by special service, and the setting apart of Easter Sunday as Membership Day, at which time the long preparation and personal work is expected to bear fruit, as it always does, in large accessions to the church of "such as are being saved."

With the multiplied appeals that are coming to our churches for financial assistance, there is need for renewed and systematic

education of our own people as to the supreme importance of the work committed to our connectional boards. Pastors, Superintendents, benevolent committees in each church and all the church agencies must be enlisted in co-operative effort to bring to our boards the large adequate moral and financial support of our great membership. Without question, we have the possibilities within our church and the resources for carrying out the great programs that are now being formulated. Every church should be made aware of the fact that a world religious survey is being carried forward and that plans are developing for meeting the religious needs of all peoples, and that the share of the responsibility which rests upon our own Church is being carefully defined.

Definite tasks in the mission field should be assigned to definite churches and groups of churches or districts. It is our conviction that interest in the general missionary cause is not lessened but deepened by any church or group of churches becoming thoroughly informed and deeply interested in the progress of mission work in any definite foreign field. To that end, certain districts are taking districts abroad. In some cases, individual churches are taking foreign or home parishes, and workers in the missions are thus definitely assigned to the home churches for support, and correspondence is established.

While institutional church programs have had varying success as they have been tentatively put forward in different quarters, it is yet true that a sufficiently coherent and tested program of social activities is being worked out to warrant the confident expectation that our churches will become more and more centers of social service in the communities in which they are located.

We believe that it is better for the Church to become vitally related to and work through the social service agencies that exist in a city than to undertake to organize independent agencies for social service. Such independent organizations should be undertaken only where they are clearly demanded by a needy field, in which no other agencies exist. In this way the vitality of the Church with its spiritual passion for service can be made effective through a widening influence, and the Church itself can be more widely and effectively related in its own sympathies and its own social spirit to the community or city in which it is located. The benefit is mutual. Uniformly, social service organizations are eager to welcome the active participation of the churches in their work. To make such active participation effective, however, there must be definite representation of the Church or the churches in the working organization of these agencies.

More and more our church organizations are becoming, and should become, training schools for spiritual leadership and for social construction work. To this end the organization of training classes for social and religious workers should be encouraged. Particularly there should be earnest and persistent effort to reach

effectively isolated and foreign groups, and economic groups as well. It is a reproach to the Church that labor organizations have so largely felt themselves out of sympathy with organized Christianity. We recognize the embarrassments that exist usually in the radical and uncompromising and unsympathetic leadership which organized labor has. But this only means that the problem before the Church is a real one, to which it must set itself. The Church must make men of all classes know that it has for them a spiritual message and a social message as well. While the Church cannot align itself with one party, as against another, it can stand fearlessly for righteousness and for a generous spirit in all industrial and social leadership.

Having said what we already have about the importance of strong and large central churches, we, perhaps, need to supplement by saying that wherever communities clearly demand it, churches should be located both for Sunday school and church organizations. Methodists can scarcely be charged in general with having established too few churches. It has sinned more frequently in the multiplicity of churches to such an extent that they have been competing and mutually weakening. However, any community in which there is a natural community center and into which the churches are not crowding and sufficiently far from any church of our own denomination should be studied with a view to a wise location of a new church.

America, and especially the northern cities of our own country, presents in an extreme form the problem of racial conglomeration. In spite of our free school system, the ease with which people move from place to place, and the general democratic character of our society, there are larger numbers of foreign groups that perpetuate their native language and traditions and customs to an extent that is dangerous for the stability of our institutions and a serious hindrance to the unity of our national life.

Christian missionary efforts to reach these foreign groups should be made through their own language and by means of Christian workers who are thoroughly systematic and intelligent concerning the racial and national characteristics of the people whom they are trying to reach. With these nationalities that have a sufficiently intellectual and religious development to furnish leaders from their own groups or the raw material out of which leadership can be trained that can be efficient and reliable, the policy of using such leadership from their own native group is a wise one, but it not infrequently happens that what can be secured from the native sources is neither reliable nor satisfactory in other ways.

We have, as a Church, only begun to face the real problem, but we are facing it earnestly. The surveys that are now being made in many of our cities and the programs that are being developed for local church locations and church and social organizations, are full of promise. We shall scarcely say that we have as yet standardized our methods in a way to inspire confidence or to make us sure

how to proceed in any given instance, but we are working toward such standardization of methods as will, in the end, we believe, with the aggressive spirit and the spiritual character of our Methodism, make us distinctively effective as a Protestant force in reaching the foreign peoples of our own country.

These considerations lead us to believe that more attention should be given to the thorough training of men as ministers to foreign groups in our cities. Our colleges and training schools can render no more valuable service than in the training of such leadership.

But having conceded this much concerning the approach to the foreign-speaking peoples in our midst, in their own tongue, we ought to emphasize what is now becoming so acutely evident, that the only sound national policy for us to pursue is to consider foreign languages as temporary only. We need unity of language in order to create the national and spiritual unity which we feel to be essential. Probably for our church, and particularly at this time, no foreign language is under such sharp criticism as the German. Their leaders have not, in general, approved the use of the German tongue, as a permanent policy, but to assist in ministering to the large German immigration to America in the period of transition. And the very remarkable development of German Methodism has demonstrated the wisdom of such use of the German language.

If, however, or to whatever extent it may be true that the tendency may have been with any foreign language merely to perpetuate the language and to retard the process of assimilation into the common American life, to that extent the use of a foreign tongue is to be deprecated. German Methodism has never developed the parochial school system and, in general, the charge cannot stand that the organization of German Methodism has permanently or seriously retarded the assimilation of their constituency into the common life of America. And it may, with great reason, be urged that but for the organization of a German Methodist Episcopal Church we should, as a Church, have been very much less successful in reaching the German people. Now that immigration has largely ceased from Germany, the process of transition and assimilation will go on apace. Our German Methodist Church, in fact and in spirit, is very largely a Church that is giving its life to the larger Methodism, and, without hope of perpetuation, is ministering to the good of the whole. How far the use of this tongue shall be perpetuated and to what extent training for the ministry and other forms of Christian service shall continue in the German language, are questions that the highest councils of the Church will probably consider and settle. For our purpose, however, in this conference, the position may well be taken that ministering to foreign groups in their own tongue is to be approved so far as that seems desirable and necessary in order to reach them with a message of Protestant religion. And training

schools, in all probability, will be giving their attention to this task very much more in the near future than they have in the past.

Methodism was born in a spiritual awakening. Its life has been evangelistic; its motive has been the passion to save. We still believe and with the argument of our history strongly behind us, that the best way to save society is to save the men who constitute society, and that the best way to effect reform in Domestic and Social and Civic life is to reach the heart and conscience with the rejuvenating power of religion, so our effort must always have within it the spirit and the motive of evangelism, the burning desire to bring men to Christ.

We have not, in this discussion, dwelt upon the Sunday school as a separate agency from the church, because we prefer to have it assumed throughout that the Sunday school is a part of the church, and wherever we speak of the church we include all its agencies, and particularly the Sunday school, so well adapted to reach the children of the homes of the people and to train an intelligent and devoted constituency of the church and a leavening influence for the home life and the social life of the communities in which the churches are located.

Neither have we spoken of the social and industrial classes of our American life. Here, again, we prefer to consider humanity in its larger aspects as a whole. The Gospel has essentially the same message for rich and poor, for educated and ignorant; but we do wish to repeat what has already been said in another way in the opening of this paper, that our Methodist Church must organize itself into and out of the community life of which it becomes the spiritual center. We, therefore, ought to have churches of the rich and the well-to-do because there are communities that are filled with this class of people. Their social life and other interests are such as to bring them together in sympathetic and harmonious relationships. This is the Church's opportunity and the Church's challenge to take its place as the spiritual center of the community life.

With these general considerations having due influence, the tendency toward spiritual harmonization, not to say unification, is increasingly strong; merely sectarian barriers are falling down, and the people who believe in a common Bible and a common Saviour are, and are destined to become, more thoroughly united than has in the past been true. For this consummation, devoutly to be wished, we may confidently and optimistically work and pray.

With time and opportunity we should like to develop somewhat the thought of independent judgment in righteousness concerning economic and industrial problems that are so grievously vexing society today. We wish, however, to say this only, that the church program, or rather the spirit that should be in all church programs, or outreaching effort, should cherish the desire to make men capable of independent judgment in righteousness concerning the vexed industrial problems that we face. Probably there is no need so

great as a need for the development of a passion for righteousness analogous to that of the prophets of the Hebrews, of John the Baptist, and of Christ and His apostles.

Christ more frequently condemned class selfishness and class sins than he did individuals, and it is probable that the next great manifestation of spiritual awakening and religious revival will be in this realm of righteousness in conceptions of industrial and social relationships. We are moving into a new and wondrous day, a period of reconstruction and of new construction. We do not anticipate a chaos like that of Russia, but we do anticipate such profound reorganization of society as will make a new world. Whether we call this socialistic or give it any other possible designation, does not matter. In that new creative order, the spiritual forces and the passion of religion will have their place and their power. It is ours to keep the central fires burning.

City Evangelization

Rev. George B. Dean, D.D.

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Who that is abreast of the times would not be interested in the discussions and plans of this eventful meeting. I am under the impression that the Church is coming to see that there is "something doing" in Methodist circles, and ere long, please God, the cities and the rural places and the whole country will become conscious that Methodism, though sending many boys to the army, many nurses to the hospitals and many prayers to heaven, though earnestly and generously giving herself in every way to help the nation make the world safe for democracy, is, nevertheless, getting herself ready for those crucial days that will follow the war in conserving the fruits of our victory in all the finest and best and holiest things in life.

The part assigned to me on this program is that of suggesting the dynamics of the spirit that will make workable to the highest degree all this splendid machinery.

Conscious of the importance of the task, I come before you with a good deal of anxiety and concern, and with the prayer in my heart and on my lips that wisdom may be given us this hour that we may see our task as our Lord would have us see it and then go forth under a solemn vow that we will "not be disobedient to the Heavenly Vision."

So complex are the problems involved in the evangelization of the modern city, I am sure you will not expect me to lay down any complete or adequate program of operation. Indeed, if I should undertake to perform such a task, it would be very evident to you that I am very unfamiliar with the modern city and its complex religious problems. Every city needs a program peculiar to itself and almost every religious organization in every city needs a like different and distinct program. It will be my purpose, then, to strike at some of the fundamental underlying principles that must be understood and wisely reckoned with before any worth-while program is possible.

I. Our Goal

First of all, then, I would say that it is absolutely necessary that we come to know definitely and clearly just what we are after. A mistake here will be fatal. It is just at this very point that many an earnest and conscientious worker has failed, possibly where most men have failed. It is not that we do not know what we are after—I believe we all do, but somewhat vaguely. Perhaps if we were to pass out slips of paper to you men, leaders in the Church of Christ, and ask you to put down your first thought as to what you are after in your toil, we would have a variety of answers, and if perchance

we did receive many alike, that answer would be so far afield that a later thought would considerably modify it. It is quite likely, however, that if we thought a while before we answered our answers would nearly all be alike. The mischief of it is that we have to stop and think about it a while before we can say just what we are after, or rather what we ought to be after as Christian workers. The correct ideal vaguely or loosely held will be almost useless. It must be discovered, definitely stated, made to stand out clearly and in bold relief, and then followed persistently.

An easy and ready answer might be, "We are after the same thing that Jesus was after"—Yes! But what was He after? That's the question. Its answer will be adequate, but what is it?

1. *His chief concern was not the building up of a denomination.* Is it ours? If it is, the end of our task will be reached when we will have erected our buildings, equipped and manned them, and in large signs and big headlines, advertised to the world our great Methodist property. I think I am as loyal a Methodist as any one here, yet I am free to say that the building of competitive churches for the glory of Methodism has been one of our outstanding crimes (and all the crimes in this regard have not been Methodistic by any means). Is Methodism going back into the sections of the great cities from which she has so shamefully run away and forsaken during these past years, and put up substantial buildings and get busy, just to save her face, and have it recorded when the next religious census is taken that Methodism is in the field. Then in God's name let us call a halt. Let us stay out. We have gone a considerable distance from the aim and purpose of Jesus.

2. *The Master's chief concern was not the building up of His Church.* Is it ours? It is well that we give attention to this; but if it is our chief concern, then we will have attained our end when we will have simply added members to it. Our business will be in getting people to join with us. We will secure a strong constituency of those who will give largely and will add prestige and power to the institution. We will be wise in honor preferring good paying members to the discredit of the poor and the non-producing folk, such as little children. In all likelihood in our zeal we may run over into other parishes, even into other towns and cities; indeed, when we once get members it will be the most difficult thing this side of death to get them away from us. They may move to other towns and may even send for their letters, but we will only, as a last resort, transfer them from our parish. To seek to build up our Church is not the supreme goal of the followers of Christ.

3. *The chief concern of the Master was not to meet the social crisis or to solve the social problem.* We have a compelling phrase in our religious up-to-date verbiage—we say "the Church must be related to its community." Now, splendid and necessary as that is, it was not the chief concern of Jesus, nor is it the high purpose of the institution that professes to be His Church. If it is then we

will spend our major energies in enacting laws for proper housing, sanitation, a living wage, and shorter hours. We will busy ourselves in securing better farming, better breed of stock—we will seek to secure good government and a square deal all around. We will hale off to prison or exile to some Siberian desert every offender of the common weal. If need be, we will handcuff every disturber of the peace, whether he be in high circles or low, whether politician or fool. By this means we will bring in the dawn of the new day with its new heaven and new earth. If this is the dream we are chasing, then, while our plans and charts are not useless, and the time and money spent on working out the project not wasted, yet we are guided by the wrong star, we are headed in the wrong direction. Too many of our earnest and conscientious preachers have lost their way in these densities, have slipped their moorings, gone out with the tides, and become anti-Christian socialists.

4. *"What then," we may well ask, "is the vital thing that we are after?"* What Jesus was after?—Yes. But what was that? In a word, it was "The Man." Jesus was very pronounced in this. He broke with the religionists of His day because He put man above their customs and rules and religious rites and temples. They could not understand Him because He ate with publicans and sinners, because He spoke kindly and forgivingly to prodigals and harlots, because He ministered unto lepers and demoniacs. He ridiculed the priest and the Levite who thought more of attending to the rites of their church than ministering to the needs of the man who had fallen among thieves. He said man was not for the Sabbath, but the Sabbath for man. In a parable that depicts the future state of mankind, He resolves His whole judgment on their attention to or the neglect of their fellow-men. How did you treat the man that was in prison, the man that was sick, the man that was hungry? Jesus came not to save the Church or society; He came to save man. His chief concern revolved about the man, his highest good. How is it with us? Have we been so absorbed in our technique, our machinery, our material equipment, that in our devotion to things we have forgotten the man? Have we become so interested in the details of our work that we have forgotten the real purpose of our effort? Have we been so given over to the dimensions of lots and of buildings that we have overlooked the more important matter of taking the full measure of the man?

The end for which we labor, as workers together with God, must be the end for which God himself labors; that is, always and forever for the man. The other goals of which we have spoken are important and necessary, but important and necessary simply and only because of their relation to man. Now it may appear to some that I am trying to make a point, that I am laboring to make a distinction where there can be no difference. If that is the way it lies in anyone's mind, then I think I can see the cause of his failure. What

I am pleading for is that man must never be treated as a means, but ever and always as an end.

Our task is not to get men together to build up the Church, but to get the Church together to build up the man. With the Apostle Paul we must say, "We seek not yours, but you." Of course, we believe in money, in buildings, in equipment, in leadership, in education, in religion, and all these other agencies; but we believe in them as tools for the uplift, the salvation of man. We must never forget to put them where they belong, put gold, for instance, where the New Testament puts it as a "Shining pavement beneath the feet, upon which the highest uses of life may move smoothly to and fro on the errands of human service, instead of beating it out into a firmament until it hides the sun, moon and stars, aye, and the very face of God himself," and make the world so dark we cannot see people. And so with our buildings, our equipment, and all else. No low, selfish motive should actuate us in our effort to win the man, not directly for the good of the Church, or the good of society, but for the good of the man himself. When that mighty seer and prophet, Henry George, was engaged in his last great fight, the campaign for the mayoralty of New York, he was called upon one night to address a mass meeting of working men in the Cooper Institute. The chairman of the meeting, an astute political manager, introduced him in glowing terms as "the friend of the working man." As soon as Mr. George rose to his feet he said, emphatically and slowly, "I am not the friend of the working man." There was an instant of strained silence throughout the building; consternation was visible on the faces of the managers on the platform and an omnious look of bewilderment on the faces of the vast audience. The speaker went on, "I am not the friend of the capitalist." There was a palpable sense of relief, but still the audience waited for the final word, and it came. The speaker added, slowly and distinctly, "I am for men; men simply as men, regardless of any accidental or superficial distinctions of race, creed, color, class, or yet function or employment." And instantly the whole audience responded in thunderous applause. This was the position of the Master, this must be the position of His Church, your position and mine.

II. Our Obstacles

The next significant thing is that we know definitely what prevents us from obtaining what we are after. We have achieved success. We have had men converted. We have seen many turn their faces toward the light and become sons of God. It is well, however, that we examine the sources whence we make our gains and see whether or not such gains meet the real test of Christianity's power. There are at least four sources of supply in recruiting the membership of the Church. There are those who are easily influenced; it seems that they are just waiting to be asked. Then there are those who are favorably disposed to the Church. They have tenderest

associations and almost unbreakable ties to it. They are profound believers in the Church, support it and would die in its defense. Then there are those who are indifferent to it. They seldom, if ever, go to church. They would not want to see the Church pass away. It has a good influence in the neighborhood, but as for gripping their lives and controlling their actions, it has but little effect. Then, again, there are those who are openly hostile to the Church. Things have gone wrong with them, and they hold the Church, in a large measure, responsible, either because of their unfortunate experience with one professed phase of the Christian Church that is in control in their native land, or because of the conclusions they have reached by hearing of and watching the apparent attitude of the Church in some places in this country.

Now the first two classes, the easily reached and those favorably disposed to the Church, are the ones from which the Church mainly gathers her recruits. And she should do so even more than she does. But from the latter two classes which constitute the larger part of those outside the Church she hardly gets a hearing or wins a convert. The multitude of unchurched Protestant people presents one of the greatest problems that confront the Church today. There are 60,000,000 people in the United States that seldom go to church. It is affirmed that in all our great cities over one-half the population do not attend any Christian church or Jewish synagogue. Dr. Stelzle says that there are six times as many men in the Labor Union in the United States as there are in the Presbyterian Church.

The message of the labor leaders of England has had as much publicity and as much influence in moulding the thought of the working classes as has any message of any President, King, Emperor, or Czar during the war. Mr. Schwab and others qualified to speak assure us that we are at the beginning of the working man's age. A large number of the working class is outside the Church. We would not say that all of the laboring class outside the Church is hostile to it. Of them, of course, I do not speak now. But we have the I. W. W., the Anarchist and the Socialist. We have among us those who are rationalistic in their thinking; the intellectual agnostic, the street-corner orator and his considerable following who promulgate their doctrines of bitter hatred to the Church and to the moral and ethical teachings of Christ. Here is the battle-ground for the Church in a great city. These classes, and not the easily influenced, the favorably disposed toward the Church, constitute the real test of her ability to bring in the Kingdom of God. The Church cannot afford to ignore them or the ideas and ideals that agitate their minds and hearts and move them to action and speech. The Church must come to know definitely what it is that prevents her from winning these tremendously influential classes to the Kingdom of God.

Donald Hankey tells us that the thing that broke his heart in the trenches was that many of the soldier boys who shared together their crust of bread, who suffered, sacrificed and companioned

together, regardless of all class distinctions, never for once associated such experience with the Church or the Christian religion. He said they thought of the Church as an institution that held certain beliefs and was made up of a certain type of people, who belong to an exclusive set. How can the Church reach these stalwart men unless she has a better approach to them than that?

By the removal of our churches from the sections of the city where reside the people who really need the Church, have we not given them the impression that we do not want them, that our Church is not for them? We must not blame the Churches for following their people into the suburbs. If they had not, what a calamity would have befallen the Kingdom. But that we have not stayed by these people in some sort of a respectable way has given them cause for feeling that we do not want them. We must do away with anything that gives these people any reason to suspect our motives. It is sad enough and bad enough when the world lays charges up against the Church and its members, but who can measure the damage to the people themselves and to the rest of us when they are led to lay their grievance up to what they call a heartless Providence. If they do believe in God—and some of them we know do not—they can easily be taught by their leaders to believe that He is a tyrant and has no noble use for the likes of them, that He is cruel and indifferent to their sad condition. They are the neglected classes, they ought to be reached, indeed they must be reached. But there is a high wall that lifts itself between these classes and the Church, and until that wall is brought to the ground by some Joshua there is no possible chance for them to be led into the land of promise—into the Kingdom of God.

III. Securing Results

It now remains for us to ask and answer for ourselves the question as to how we may get what we are after. We know what we are after—"the man." We are aware of what prevents us from reaching him; high walls of indifference, prejudice, and even hatred, on the one hand, and the apparent neglect and carelessness on the part of the Church on the other. It would be well if we could take the time to study once again what it was that Jesus Christ taught constituted a Christian. With many of us it means to believe certain things and to feel certain ways, but with Jesus it meant much more. He not only showed a man how to become a son of God, but He taught him how to live as becometh a son of God. With Jesus the fruit determined the nature and quality of a tree. If there is anything that stands out prominently in His teaching as to discipleship, it is service. Any view of individual salvation that neglects its social application is out of harmony with His teaching, and in this day and age no conversion without this expression ought to be recognized by any Christian minister and leader. Salvation must mean more to the man who professes to be saved than it has in too many cases that we have known. He must apply his religion socially or be lost.

The Church must grapple with the social problem, for the social problem, as we see, is already grappling with the Church. This social problem stands like a wall between the Church and the people. We must come to see and believe that the social question lay at the very heart of evangelism, that men cannot be saved without becoming saviors of their fellow men. Save them in whatever way and to whatever degree we can. Save them from oppression and injustice by helping to make righteous laws, save them from sickness and death by securing proper housing and sanitation, save them into life eternal by bringing them into fellowship with Jesus Christ. Jesus fed the multitudes not because He wanted them to stay and hear Him preach, but because He had compassion on them because they were hungry. If our message and effort ignore any of these facts, then we cannot complain if the masses of the people we seek to reach ignore us and our effort to help them. A converted man must work. His first impulse is to serve.

The Churches have a great task. A challenge to the best is in the best man, and yet the indifferent class is made up largely of those who have lost interest in the Church because it has not impressed them as being engaged in a task that is sufficiently big and commanding. The way to reach these men is by showing them that this is such a task. How many men and women, good, strong, moral men and women, there are who have been indifferent to the calls of the Church, but who are now all alive with interest and making great sacrifices of time and money for the nation in war time? The bigness and importance of the issue grips them and they give themselves up willingly and whole heartedly to it. They would do the same for the Church and the Kingdom of God if they were made to see it in its real light and true bearing upon life and the issue of life. The lads who return from the war will not be interested in or held to the Church unless we shall be prepared to set before them a program and opportunity as commanding as the great war in which they are engaged. The program of the Centenary of Methodist Missions and the Department of Cities is measuring up to this phase of our work, and in so far as we have this program launched with buildings and equipment and leadership adequate, just so far shall we be able to enlist their co-operation and support.

Sending the Church to the poor and to the foreigner in a shop or shack sometimes located in an alley, is showing respect neither to the Gospel that we preach nor to the man we seek to save. Taking our Church to them may be well and good but what is more important and what tests our mettle is whether or not we are willing to take these people into our Church. We have heard considerable recently about the reconstruction of the Church for the period after the war. What is meant by this? I hardly know—too much of it, I fear, is all dream and theory. Let us be practical and concrete. Are we willing so to reconstruct the program of our Church that it will adequately meet the needs of our community now and after the

war? If we say "no" then our talk about recognition is all vaporizing. If we say "yes" then this day is salvation come to our House.

The socialists preach their doctrines and flay the Church with a passion that is born of whole-hearted devotion to their cause. There can be no advance made by us upon this class until with the same passion we convince them that our evangelism relates itself to social justice as well as to what we choose to call divine justice; to righteousness that runs up the whole scale from lowly service to holy services; from the minutest relationships of men to the most sacred relationships with God. If the Church does not do this it is unworthy of the support and favor of the people of the community. But so long as we keep the doors of our churches barred six-sevenths of the time, and when open for the other seventh use them wholly for the purpose of expounding the heavenly side of the Kingdom of God, there is no sensible creature on earth who would claim that the Church is the real social center or is in any practical way a community uplift.

It may be necessary to raise up a body of men who will stand on the street corner as preachers who will answer as passionately and clearly with a positive message the criticism of the soap-box orator of today. One of the great needs of the hour for the preparation of this class is the securing of a man like Sir Arthur Henderson of England to come to this country and stump the cities until everywhere from sea to sea and lakes to gulf the working man will catch the point of view of the Church and come in to help mould her action and crystallize her hopes. Such a program would help pave the way for the greatest possible revival among the working classes of the country.

The Church must be converted to the Master's conception of her task. I do not say merely act kindly and show a welcoming hand; that would be a great advance if we could bring the whole Church to do it. The actual practice of the "communion of saints," which we say we believe in each time we repeat the Apostles' Creed, would help a whole lot, but we must practice as well, "I believe in the brotherhood of man," "I believe in loving my neighbor as myself." I wish some one would properly phrase such a sentiment and memorialize the next General Conference to insert it in the creed of our churches. But slapping a man on the back and saying "Hello" will not bring about the universal brotherhood of man; but it is a thousand times better to do that than to ostracize him, give him absent treatment by sending him our alms and best wishes.

We must go further than mere service, or even more contact in service. There can be no real success unless Christian people are possessed with the right spirit and approach and with the right attitude of mind and heart. The Thirteenth Chapter of First Corinthians must be imbedded in the very soul of the worker. The greatest social service or individual service that one can render is sympathy. Programs, however good, will be nothing more than "scraps of paper" unless this spirit vitalizes the plan. There must be created

a Christlike thoughtfulness, carefulness, sympathy, concern for those about us that need our help. This cannot be accomplished by any force from without, for external force cannot mellow and soften and purify the spirit of man. A new heart must be given him. He must have a new conception of what a man it, a creature just a "little lower than the Angels," or, as one of the Versions puts it, "a little lower than God." In every man is a God-deposit and in a measure in him we find again God in human flesh. When the significance of this thought sweeps in upon the Christian it will convert him as it did me when I faced it one day. Whatever we think of the color of a man's skin, the shape of his eyes or the size of his body, we must respect the spirit in him, that deposit of God, or may we not again crucify the hand of Glory? "Inasmuch as ye did it unto the least of these, my brethren, ye did it unto me."

This Gospel of friendliness which is the Gospel of Jesus, the friendliness that has in it the divine compassion, the divine winsomeness, the divine hopefulness, is the Gospel that will win the great city multitude. It will do more for the salvation of a lost humanity than all our creeds, dogmas and customs. This is the Gospel that needs to be preached and practiced above all else in these days. What a force the Gospel would have when of its exponents the people say, as a working man once said of Phillips Brooks, "When I see that man it is easy to believe in God."

The time has now come that we urge our people to practice what they preach in such a commanding way that they will convince men everywhere of their position and of the honesty of their purposes to do the work of the Church. We must answer the questions of the world by a life and a spirit that speaks louder than words. Too long has the Church seemed to play the part of Peter,—teaching that the Gentiles are included in the bounds of grace, but when it comes to a real test of the case to act far differently. We need a Paul to rebuke us, we need the heavenly vision that will change our attitude and will send us forth pledged to obedience. Saint Paul should be our patron saint and not Saint Peter.

It is not that you men so well informed in the great problems of the city and their solution need me, or anyone else, to instruct you in this method of procedure. What you need, what I need, what we all need, is that as leaders we shall be "men with seeing eyes, men of high souls, strong minds, keen consciences, tender hearts and mighty wills, men with a vital Christian experience."

When such men grasp the true import of their task and with full courage tempered with divine love, preach it, practice it, be it, then shall we have such a revival as the world has never seen. Then the multitudes that are now indifferent and even hostile to our weak utterances and feeble ministrations of religion who have spiritual longings and possess an unerring instinct for the right and the true will move toward the Church and her Christ and a nation will be born in a day.

A Comprehensive Program of Church Work for Our Cities

Bishop Thomas Nicholson, Resident Bishop Chicago Area of the Methodist Episcopal Church.

The address this evening was to be in some sense a summary, and in some sense at least an attempt at a constructive program for our city work, framed in the light of the total discussions of this gathering.

There is, in the great art gallery at The Hague, a famous picture by Rembrandt which is entitled "The Anatomy Lesson." A professor is standing before the dissecting table on which lies a corpse. He is lifting a bit of tissue with his forceps. The first impression is of a gruesome sight, of something revolting; but as you lift your eye, you see the table surrounded by a group of seven or eight earnest, whole-hearted, forward-looking medical students. It is a picture of death, but it is also a picture in which you look through death to life. These eager students propose to learn how to save life—they are bent upon a constructive policy—theirs is to be a work of conservation.

Look now upon the present world tragedy! In one view you see nothing but bursting shells churning ridges into "No Man's Land." You see bloody and mutilated bodies. Death and destruction are on every hand. It is terrible. But, look a little beyond and you see the hoped-for outcome of this titanic struggle. Christianity is to be put forward a thousand years, or else all that Christianity stands for is to be put back at least five hundred years. We are living in a grand and awful time. Through the death and the carnage we have large hopes for the future. We are to go through death to a larger life, to a glorious forward movement. Similarly with this great city problem we see two pictures. On the one hand there are the difficulties which were so vividly set before us by Doctor Adams and Doctor Reimer. View such facts alone and they are discouraging, disquieting, depressing. We may well quail before them. But, lift your eyes and look upon the forces that God has put at our disposal, then we shall see that we are met by the challenge of a great opportunity, and a great possibility. We are face to face with a stupendous proposition, but it has in it the promise of a new Pentecost. Now, the question is, how shall we make out of the situation a Pentecost instead of a Holocaust?

I. Religious Conviction Essential

First, there must be, as the basis of every constructive program for the city, certain deep-seated, rather old-fashioned religious convictions. One reason we have had so little success is that many of our good men, ministers and laymen alike, have not come down to earth in their ideas. They are preaching the old forms of the heinousness and exceeding sinfulness of sin. They are imitating Billy Sunday. The average preacher endures, rather than enjoys,

such messages. But, on the theory that such is the way to catch the crowd, they are willing to be imitators, for there is a very pronounced element of practicality among our men. The plain speaking and the religious emphasis of Mr. Sunday are appreciated and suggest a method. But, how far it is to be mingled with the eccentric and the abnormal, they hardly know.

It seems to the speaker that a fundamental requisite to any constructive program for the city must be a clear conviction of the exceeding sinfulness of sin; of the reality of something which corresponds to those old figures which the fathers preached in terms of literal fire and brimstone. These were figures of speech, but they stand for great realities. They are not to be read out of the New Testament. The realities have not passed away. In my judgment the first thing which men need to do is to put the old figures of sin into new and modern form and figure. The only man who can get people saved in any large number is he who can paint sin until men tremble about it, and then who can present a loving Saviour from sin so that men will turn to Him.

Some time age it was my fortune to be made chairman of the State Conference of Charities and Corrections in the State where I was then working. It was my privilege to go out and visit the institution for the feeble-minded. Arriving about noon, the superintendent put me down to dinner at a long table at which were seated a number of patients. Going to his office after dinner, I said: "Do you mean to say that the people with whom I have been visiting are your patients?" "Yes," he said. My reply was, "I have seen a lot of people outside of the insane asylum who seem to me a great deal more like insane persons than are these." He then pointed out that there are species of insanity which affect people only at one or two points: they are phenomenally strong at other points. Then he said, "I will show you some whom we do not bring to the table." Going down through the successive wards we came at last upon sights which made one's blood run cold. There were beings so low in manhood, so deficient in mentality, so brutal in all their instincts, so dwarfed in form and limb, that they seemed to me lower than any beast of the field with which I am acquainted. I said to the superintendent: "Where do these people come from; what is the cause of all of this?" He replied: "Here are the fruits of intemperance, of venereal diseases, of many forms of sin. Frequently, it is the result of sin following in the third or fourth generation." A little while after I was over in Canada giving some addresses before the Hamilton Conference, at Brantford. Doctor Henderson, the entertaining pastor, took me to the institution for the blind, located in that town. I asked, "How many people are here?" He responded, "About five hundred." I said, "Doctor, what are the causes?" He replied, "I have looked into this a good deal, and anywhere from 50 to 60 per cent of these people, if you trace the record back far enough, will be found to be here either through some

form of intemperance, or through the trail of venereal disease. Most of this affliction is because of some one's sin. There are other causes —there are good people who have become blind through misfortune, but most of it is hereditary visitation."

The other day I was in the penitentiary at Joliet, Illinois, not confined there, I may say, but visiting there. I was introduced to the warden and then to the probation officer. I asked the latter: "How many men have you in here?" He answered, "In the neighborhood of seventeen hundred." "Do you know anything about the causes which bring them here?" was my next question. "Yes," he said, "we have been making an investigation and, of the seventeen hundred now here, about 90 per cent trace their misfortune directly or indirectly to two causes." And then he mentioned the same old two causes. Sin kills! It descends in its influence from the fathers unto the children of the third and fourth generation. There is, to say the least, that much of incontrovertible fact in the doctrine of original sin. See it in the following illustration. Most of you are probably familiar with the facts.

Here is the history of two families, traced through about two hundred years. The first represents the descendants of Jonathan Edwards, born in 1703, who was noted for his strength of character, for his mental power, and for his fearless loyalty to duty. The record of his descendants shows:

College presidents	13
College professors	65
Doctors	60
Clergymen, missionaries, etc.	100
Officers in the army and navy	75
Eminent writers and authors	60
Lawyers	100
Judges	30
Holders of public office, including one Vice-President of the United States	80
United States Senators	3
Managers of railroads, banks, insurance companies, etc.	15
College graduates	295

Several were holders of high State offices. The claim is also made that "almost, if not every department of social progress and of public weal has felt the impulse of this healthy and long-lived family."

Now, put over against that the well-known history of the Jukes family. The father was born within a few years of the date of the birth of Jonathan Edwards. He came from the same general territory. The head of the Jukes family was a shiftless, lecherous

fisherman, born in New York state in 1720. This is the family record through two hundred years:

Convicted criminals	130
Habitual thieves	60
Murderers	7
Wrecked by nameless diseases	440
Professional paupers	310

Fully one-half of the women were immoral; twenty of these descendants learned trades, but ten out of the twenty learned their trades in prison.

Now, my first point is, without further elaboration, that we must get it down into the mind and heart of this generation, as the fathers did in the thought of the generations to which they ministered, that these old scriptural figures stand for something real. Sin kills! Sin blasts like a mildewed ear the noblest impulses; sin is a sirroco burning up the noblest elements of manhood, and if men do not get sin away from them, sin will destroy them. It will not only destroy their bodies, but sin destroys the soul, the finer impulses. It kills beyond the tomb. On this subject we must speak with trumpet tone and warn the people. And, in my judgment there can be no permanently successful constructive program for the slums of the city that does not, in modern terms, warn men to flee from the wrath of God, which in this perfectly normal way is sure to come upon the children of disobedience.

I need not elaborate what we well know about the regenerative power of Christ. He is the God and Saviour abundantly able to rescue men from the toils of sin. In days gone by, we had the "mourners' bench," the place of repentance and the place of conversion. Talk as you may, forsake it as you will, candor will compel you to admit that there was a white heat weld given to religious experience at those old time altars which is seldom witnessed in our day. I do not think we can bring the old conditions back. I doubt if it is feasible to revamp just the old methods, but what I do say to you with all the intensity of my nature is that, somehow, somewhere, in some positive and real form you must vitalize your city programs with that regenerative power. You must have the old-time warming of the heart if you are going to save these crowds of people which surge through the city slums and the downtown city districts. I have no sympathy with any program of social reconstruction, however modern or however seemingly scientific, which does not have shot through and through it the thread which proclaims the exceeding sinfulness of sin, and the exceeding greatness of the power of Jesus Christ to save from sin. These two things are fundamental.

II. Positive Preaching Demanded

There is another important point. Many of us are engaged in trying to make constructive a new and modern theory of the Bible. I have the utmost confidence in modern scholarship. I have no quarrel with modern science and with verified methods of modern scientific investigation. That principle enunciated by Jesus, "Ye shall know the truth, and the truth shall make you free," is unalterable and valid and we might as well accept it. We want to know the truth about the creation, about the age and origin of man, about the method by which the Bible was given to man, about the historicy of its various parts. We want to know the truth as to how the books were produced, how the canon was formed, and we want to get as near to the absolute truth in our theory of inspiration as it is possible to get. I have no fear, no blanching before any truth that shall be given to us as the final accurate judgment of the scholarly world. We wish to follow "no cunningly devised fables." We cannot afford to preach any interpretations of the truth which will not stand the searchlight of the truest investigation. I am, however, thoroughly convinced that back of the modern views of the Bible, and back of the theories of inspiration and of doctrine which these views necessitate, there is the possibility of a positive note, and there is the opportunity for prophetic utterance as forceful and powerful as any uttered by the fathers. Yea, and stronger than any they ever gave. It does seem to me a fact, however, as I talk with young men in college and seminary, that many of them have not made the reconstruction in their thinking successfully. They are a little bewildered. They have not yet replaced the old view by a new and constructive idea which has the dynamic of the old. There is a corresponding lack of positive conviction; of soul passion, of spiritual urgency, in much of the preaching of our day. This is unnecessary and this must be cured.

I remember to have heard Bishop Foss say that after he was elected Bishop he was very anxious to be assigned to the foreign Conferences. He had a hunger in his soul. He wanted to see with his own eyes the effect of the Gospel on different races of men, beneath different skies, and as they were scattered among one hundred different nationalities. His first Conference was, I think, in Stockholm. He related graphically how, on Sunday morning, he could not understand a word that was said in the love-feast, but he saw those shining faces; he observed those tear bedimmed eyes; he knew what their emotions stood for. He went over into Denmark and repeated the experience; down into Italy, where he attended a very remarkable love-feast held in the Eternal City. Then he went to India, on to China. He finally came back to America and he said, "I came back convinced that whatever scholars might prove about the origin of races, or the origin of species, that I was better able to believe that God created of one blood all peoples on the face of the earth, because I so well knew how one blood washed them

all. I had seen a vital unity of saving power, and a vital bond uniting the races. I had seen the potency and the possibility of a world brotherhood. One of the unanswerable objections to a rationalistic life of Jesus, or of the Apostles, such as that written by Strauss is that, in order to write it one must begin as *he* did begin, by ruling out the major part of the evidence. He set down in the beginning the statement that he could take no account of such a scene as that in the second chapter of Acts, or anything which had to do with visions, revelations and experiences such as Paul was said to have had at Philippi.

We must face the facts—we must gather the actual experiences of life. There is abundant evidence that Christ is the power of God unto salvation. And, these facts, properly interpreted and preached with convincing power in all their implications, must be a part of any adequate program of city work.

III. Our Task Must Be Known

We must have an adequate survey of the field. There is a great deal of talk about surveys. I am afraid of academic, over-scientific surveys. They must be made at close range. We have not made an adequate survey when we have ticketed all the people and tied them up in labeled bundles. A short time since I went with the district superintendent over a section which had been "surveyed." I tramped about five miles that afternoon—we went up and down every street; looked into the faces of the children; watched the people coming in and out of the houses; saw where they lived; what their nationalities were; where they were going for their amusement; what their occupations were. We came back with some altered notions. I repeat, you cannot handle this problem by sitting in an office and mechanically studying a set of tables prepared by somebody else. They may be helpful in certain ways, but close, vital, sympathetic contact with the people themselves, is a prime requisite of a successful program.

IV. Wholesome Recreation Must Be Provided

Again, we must study the motives which influence people. What is the motive, what is the impulse, which will put tonight in every downtown theatre and moving-picture show of the city of Chicago a crowd of people who will stand in line clear across the street waiting to get their tickets? And, remember, they are not waiting to get free tickets, they are waiting to buy them at from 10 cents to $3.50 a head. Why is it? What impels these people? They are not all crazy, they are not just pleasure mad, they are not all absolute slaves of sin. There is something which draws them. Doubtless there is much perversion of the good. There is much indulgence which has resulted in perversion. I know there is great diversity of opinion on the subject, but I tell you that the conviction

grows upon me every day that the Methodist Episcopal Church made one of the supreme blunders of all its history when it took such an attitude toward amusements; when it put amusements beyond the pale of the church. In my opinion, if the Methodist Episcopal Church, or any other church, is going to draw people, and is going to have an absolutely triumphant program for these great cities we must, somehow or other, direct our influence not only to the working hours and the Sunday hours, but also to the pleasure and recreation hours of these people. If you have playgrounds, parks, movies and all the rest of these recreations outside of your direction and control, I think you are defeated before you begin. People will seek recreation—they seek relief from the "carking cares" of life. We must meet them with clean, wholesome recreation, and we must bring to them the spirit of service, of purity, of aspiration. And, any downtown city program must provide, through gymnasium, through outdoor recreation, through wholesome amusement, through a hundred avenues, for these impulses. If you do not want young men and young women to court in unwholesome places, you must furnish them respectable places in which to meet each other.

V. Communities Change Rapidly

Realize again that conditions are changing over night. In a certain school district in Chicago we made a survey. The Negro population was 23 per cent. It had decreased 4 per cent in five years. Inside of eight months from that time the real estate men colonized 10,000 Negroes in that district. At the end of that year we had over 50 per cent Negroes. Six months later the survey was brought down to date and we had a fraction over 80 per cent of Negroes. Yet, some of the people who "harked back to the good old days" would die before they would turn that plant over to the Negroes. For we had a superb church plant in that district. Through a city missionary society we turned the building, parsonage and all, over to the Negroes. Between the first day of October and the first day of April we developed a church of 500 members. Twenty-seven new members were received last Sunday. They are now paying their pastor $900, meeting all their own expenses, including a fair rental for the church, and they have pledged themselves to give $750 toward a city missionary campaign fund. Again, we had a Swedish Church over in "Little Sweden." The congregation was declining, they thought the preacher was inefficient. Investigation showed that within a very short period "Little Sweden" had become 65 per cent Italian. What we are needing there now is not a Swedish, but an Italian Church. The problem changes while you are looking into it. It is a constantly shifting movement and the Church which will meet this problem must be a mobile and adaptable Church.

VI. Plant and Equipment Must Be Modern

We must have a proper plant and equipment, and we must

keep it up-to-date. So much has been said about that in this meeting that I need not discuss it. We must "begin low, go slow, rise higher, take fire." We must constantly adapt and re-adapt a plan to the changing needs, and our people might as well realize first as last that this kind of work cannot be depended upon to finance itself, as can your well-to-do churches in the settled suburban sections. It takes money—it takes a lot of money. It takes painstaking, untiring supervision. I feel certain that we can develop more self-support than they ordinarily do. These populations make theatre and movie men rich. We need to study more carefully methods of developing self help, but we cannot do this in the beginning. "You must catch your rabbit before you can cook it." We shall make many mistakes, but sometimes we learn more by our mistakes than by our successes. Endowments we must have in many quarters, but there are great difficulties attached to endowments. They are not always blessings or to be rated as assets. We must so safeguard our endowments that they shall not paralyze the efforts of the people in the direction of self-help. We must be careful not to make the people feel that everything is cared for and that they have nothing to do. When you fail to make people support themselves to the limit of their ability, you have largely failed to secure and hold their interest.

This whole matter needs a great deal of constructive study. No man will be able to forecast in the beginning of an enterprise in the downtown districts of Chicago, Detroit, Cleveland or Seattle, exactly what he needs, or exactly what his program must be. One of the great difficulties in getting a constructive program is that we have accustomed ourselves to a certain conservation which is in striking contrast to the methods in the business world. When I went to New York in the summer of 1908, there was an old hotel at the corner of Broadway and Twentieth Street, where the Methodist preachers and the men from 150 Fifth Avenue had dined for a quarter of a century. All up and down Broadway, with the exception of the Flat Iron Building, there were old-fashioned buildings. During my eight years in New York I saw that whole section down Fifth Avenue and Broadway, as far as I could see, torn to pieces, while the buildings were replaced by eighteen, twenty and twenty-two story modern skyscrapers. I used to stand appalled at the piles of junk, and at the destruction of values. The rapidity with which these old buildings were torn down and the new buildings were constructed amazed me. Meanwhile every Methodist Episcopal Church in that whole downtown section tried to go on just as it had been going on for twenty-five or fifty years.

One of the hardest things in the world seems to be to bring an official board to destroy anything that has once been dedicated. But, we must learn that God is often in the business world as much, or more, than He is in the religious world. We must make our plants subservient to the task before us, or we are defeated. We must

remodel them again and again to meet the changing needs. "We want no visionaries, but we must have men of vision." This is the word of a statesman. It is a world in which we need to keep absolutely close to God. I am one of those people, if you please, who firmly believe in the power of God, illuminating human minds for the solution of just such problems and difficulties. Again, we must properly relate our forces. We work too much at cross purposes; we have too many people who count it a special mark of grace "to knock and kick" at anything which looks like an innovation. Here are some of the most difficult problems with which we have to deal. "Boost," do not "knock."

VII. Suburb and Downtown Section Must Be Related

Again, we must bring the suburban sections in close relation with the downtown sections. We must follow our people where they go. What is one of the biggest single tasks before any preacher in Chicago? It is hunting up the delinquent church membership. It is looking after church members who move into new communities and do not have interest enough in their church membership to transfer it. What is the matter? Somehow or other we have raised up a generation of people for whom church membership is a very, very little thing. We must put larger meaning into this church membership. We must make it so that there will be a conscience and impulse to serve. A man who comes into the community must have a sense of propulsion and compulsion which will make him hunt up the Church, rather than make him wait with a chip on the shoulder until the Church hunts him up. In this great new social message there must be a new sense of brotherhood, and people must come to realize in a new way that every man is his brother's keeper. We must make our members feel their responsibility for great world-wide programs which contemplate the salvation of the last man and the outermost rim of the plan.

VIII. Apartments and Boarding Houses Challenge

There is a tendency on the part of preachers to minimize the apartment sections and the so-called "boarding-house population." Why, recently I went over to dine with my good friend, the Vice-President of the Pennsylvania Railroad—I found him living in an apartment which he did not own. An evening or two after, my wife and I went to call on one of the wealthiest members of our St. James Church, a rich and influential man able to live in a splendid furnished home, but he, too, was living in an apartment and had recently made two moves. What, I asked, is the reason? Well, scarcity of domestic help; difficulty of caring for the great homes; cost of maintenance, and a dozen other things. But, let us realize that we are facing new conditions and people move with an ease which they never before knew, luxuriousness of travel, rapidity of

motion and all that. Somehow or other we must create a new sense of responsibility for church membership, and we must realize that the business is not so much the task of a particular church as it is the task of the whole city, in fact of the whole Christian world. It must contemplate a new intensity of social service; it must share in the evangelization of the entire population of our cities.

IX. Prophets Needed: The Obligation to Worship

There are a number of other things which I should like to talk about here, but the time does not suffice. There must be at least one great downtown pulpit voice, and there must be an articulation of all the other plans. Has it occurred to you that we are developing great church buildings and great church plants, and great church programs, more rapidly than we are developing preachers who can measure up to the great churches, and the great pulpits, and the great opportunities? I am looking in vain for men big enough to match our opportunities. Community centers with Christ as the chief resident. *A night church.* It seems to me that this night church business is an item to which we must give more attention. An increasing number of people are working in night shifts. Again, we must teach our people the value of church attendance. Right at the corner of the street where I live is St. Ambrose Roman Catholic Church. St. Ambrose is at one corner and our St. James is at the other, and I live almost in the middle of the block. All through that severely cold weather, on the coldest mornings we had last winter, there was a stream of people going to the church, often as early as six o'clock in the morning. We must, in some way, impress our people more fully with the obligation of worship, and, like this other denomination, it seems to me that we should learn to bring our people together according to occupations and affiliations. What is any church, any pastor to whom I am speaking, doing for the domestics in your congregation? Where are these serving maids? Where are they made to feel at home, and brought together in any sort of a friendly group? The same hint applies to the clerks and bookkeepers. I went over to the West Side Y. M. C. A. and asked the secretary, who is an official member of our St. Paul's Church, "How many men are in this building?" He replied, "About 450." "Who are they?" I asked. "One hundred and fifty of them are medical students from the schools around here, the remainder are bookkeepers, clerks, cashiers, young professional men just trying to get their feet under them in the city." "That means," said I, "that the day after tomorrow the men in this building will be the lawyers, the doctors, the engineers, and among the professional and business men of the city and the State." "Yes," he answered. Then, said I, "What is the Church doing for them?" He replied, "It is not touching 10 per cent. of them." Brethren, we must work out the problem of reaching such groups; we must adapt our methods; we must see our problems whole, and we must get upon our people the

conviction that church membership does not consist in an easy-going attendance in church on Sunday morning, in simply behaving yourself and paying your pew rent. The business of the Church is to reach the last man and the last woman, be they clerk, bookkeeper, serving maid, business man, or professional man. In my judgment, there is no adequate and sufficient constructive program for city work which does not contemplate such a result, and which does not properly relate suburban and downtown churches, large and small, rich and poor, each in its own part in such a task.

X. Genuine Leaders Needed

There has been a good deal said here about leadership. I have been a sort of a crank on that subject myself. Yet, there is danger that we shall turn our devotion to leadership into a fetish. In effect, there is danger that we shall let our churches and our people imagine that their work is done when they have found a man on whom they can shift the whole responsibility. What is a true leader? Not a man who does all the work and plays the part of a genius. What makes President Woodrow Wilson the recognized leader of the American people today? Why, he has delivered a series of messages, one to Congress, one a Liberty Day speech, one here and another there, which has convinced and satisfied our people that he has said in clearer, purer language than the rest of us command, the very things which we have been thinking. He has outlined a program and summoned the people to individual action. A leader is a man with a comprehensive intellect and penetrating ability who can outline in plain simple language an adequate program and get all the people to work upon it. I am not an accuser of my brethren, but as an administrator, I am more and more convinced that we have too many self-seeking men; too many men over-concerned about prominence, about salary, about rank and promotion. They are more concerned about these things than they are about the big work to be done. The people soon find it out, and they do not readily follow the self-seeker.

Brethren, there is no substitute for the old-fashioned passion for the winning and saving of souls. The maxim of the Master, "He that saveth his life shall lose it," and the reverse, is absolutely correct. It seems to me that we are developing too many samples of a type of man willing to run off from the pastorate, or from the definite hand-to-hand grapple with men and social problems, for any secretaryship, any financial agency, any college presidency, any sort of a thing which separates them out from the mass of their brethren and gives them a little special prominence, a little added self-satisfaction. They come to me again and again and say, "Now I have my chance and I want to go." That was not the spirit of early Methodism. It was not the spirit of our fathers, and the basis of any triumphant city program must be a consecrated man who will stay by the task, develop himself to meet its duties and its obliga-

tions, gain the confidence of the people, and get so familiar with all the details and gain such a personal hold upon his people that he can get them all to work with sacrificial spirit. Fortunately, the number of such men is increasing.

XI. Our Superb Opportunity

We have a superb opportunity. The task is difficult, but the prize is worth while. Some years ago I read, with a great deal of enthusiasm, the story of the meeting of the International Sunday School Convention held in Jerusalem. Then there was the story of the founding of a mission in North Africa. The papers were full of enthusiastic writing about it. One day I fell to thinking and I said to myself, "North Africa, why Carthage was over there and there was a Council held at Carthage attended by five hundred Bishops." Then I remembered that once North Africa was so widely Christian that it required all those Bishops to look after the spiritual direction of the work. Then I recalled that Origen and other great scholars came from Africa. Then I asked myself, "What has been the matter?" I came across a little item in which Cyprian drew a gruesome picture of the awful sin and degradation around him, and then said, "But we live in a different world. We draw ourselves apart and feast our souls on the vision of God and of Heaven. We are Christians." Now, the fact is that while those Bishops and that North African Church were quibbling about questions of theology, were debating the proper spelling and meaning of a certain Greek word, there were hungry souls out in the desert, out through Arabia and the surrounding countries, crying after God like Moses of old.

One of these men went out into that desert, studied his Old Testament, thought deeply on the problems of life, of destiny and of the relation of God to them, and came back with the Koran. Meantime, that North African Church was splitting hairs about doctrine, was quarreling about questions of place, and of power, and of precedence; was absolutely refusing to respond to the missionary call of the New Testament, and those hungry souls followed the false prophet of the desert, and today we have at least forty millions of Mohammedans in Africa.

I have no manner of doubt that if the Church of that day had possessed the proper missionary spirit, and had put on the right kind of a program, there need never have been any Mohammedanism. Now, it will take millions of money and thousands of men, and tens of years to make a dent on the Mohammedan world. Just so we might have wellnigh evangelized Mexico with the price of one or two battleships. Had we done so, we might have saved all the "late unpleasantness."

My friends, we have a great opportunity, we have a corresponding responsibility. Shall we save the American city? We shall! We must save the American city, if we would save ourselves. Congressman Howe was right when he said, "The city is the hope of

Democracy." It is both a peril and a hope. I think there is more Christianity of the real vital type in the world today than there ever was before, but the supply is not adequate to the demand. O, for a program for our cities which may really be called Christianity in earnest! O, for a Church which will put its all of talent, of time, of money, of influence, at the Master's disposal! It seems to me that this great Centenary Missionary program has come to the Kingdom for such a time as this. It is the first serious attempt to frame a carefully thought out and adequate program for the whole field, and to properly relate the work at home and abroad, the work in city and in country, the work of high and low, rich and poor, governers and governed. It is a great vision, it is a worth-while task. It can succeed! It must succeed!

The Council of Cities Sermon

Delivered in the Mount Vernon Place Methodist Episcopal Church, Baltimore

By Bishop William Fraser McDowell

Resident Bishop of the Methodist Episcopal Church for the Washington Area.

"Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain. Thus saith the Lord of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof."—Zechariah 8: 3-5.

The City Problem a Plain Human Problem

We are quite in the habit of speaking of the city problem and I am afraid that we too largely make a problem of it. We make a Department of it in one of our great Boards. Hardly any program is complete without some discussion of the problem as a whole or of some phase of it. May I say, in the first place, that the city problem we must never forget is, in the essence of it, at the bottom of it, at the heart of it, at the outermost reach of it just a plain human problem with a lot of aspects. We do well to keep the personal feature of it constantly fresh in our minds and to save ourselves from the simple, abstract or impersonal way of thinking of the city.

You remember how Wendell Phillips, in speaking of Boston said, "I love inexpressibly this old city over whose streets my mother led my baby feet." Isaiah's love for Jerusalem was like that. And we do well at all times to personalize the city so that we think of it, so that it seems to us just like a great big person in a great big family, with all the personal qualities, interests, fears, hopes, problems, that lie locked up in humanity.

The city is, primarily, a problem in humanity; and it is not a problem of just one kind of people but a problem of all kinds. This afternoon, after coming in from Camp Meade, I went upstairs to rest a bit and took with me one of those very human documents, a volume of O. Henry's stories. This particular one was the "Four Million" and the preface of it is to the effect that a certain individual has stated that in a city like New York for example, there are about four hundred people worth knowing. About four hundred people worth knowing! "The Four Hundred!" "But," says O. Henry, "The census taker knows a lot better than that, he knows that there are four millions worth knowing." And this is the problem, the problem of these four millions. The city problem, I repeat, is not a problem of just one kind of people, but a problem of all kinds, for it takes all kinds to make a city. We make a mistake sometimes about that. We assume that certain types of people in a city con-

stitute the city problem and certain other types do not constitute a problem at all. But in the working out of any great human movement, all kinds of people must be involved.

But what I am trying to say is, that the city question is not an impersonal one, but a profoundly personal and human one. It is the problem of that Jerusalem that has old men and old women walking feebly through its streets; the problem of that city of which the Prophet spoke when he said that the streets of the city shall be full of boys and girls playing in the streets thereof. From old age down to childhood it is the problem of the whole human life of the city. And it is the problem also not only of all kinds of people but people in all kinds of relations. You remember that the philosopher William James was describing the experience of a child as self-consciousness develops and he begins to be aware of the world outside of him before he has reached the point where he can rationalize that world and co-ordinate one feature of it with another and throw it all in a coherent system of thinking. "There is a time," says James, "when the world is just one, big, blooming, buzzing confusion to the child." Well, in a city, too, may be just one big, blooming confusion. On the other hand, it may be an orderly neighborhood. It may go further than that and be a real brotherhood.

I repeat, it may go further than that and be a real brotherhood. One of the fine things that this war is doing for men is that it is making brothers out of men whose social conditions kept them apart before they were thrown into closer relations with one another, before they were made "Bunkies." One of my friends is the son of a banker, and this boy's particular "bunkie" in a Southern camp is a boy who was not the son of a banker at all. This banker's boy was a college boy, the other was not, but when boyhood gets a chance with boyhood, boyhood sees the essential worth of boyhood, of comradeship, and is not very particular about banker's sons or any of the rest. That bit of brotherhood is one of the fine outcomes that the war will give us between men whose conditions formerly kept them apart.

Now a city gives not only a chance of neighborhood, but it gives a chance of brotherhood but does not always work out the problem of brotherhood. Sometimes, within the corporation, sections have been further apart in spirit and in temper and interests than if they had been geographically separated by continents. There are parts of New York that are farther away from other parts of New York than the miles would indicate. Now, may I repeat again that the city gives you not only the chance at neighborhood but the chance at brotherhood as well. And our task is the task of the creation of neighborhood and the creation of brotherhood. It is the problem of all kinds of conditions of life. What is the tragic thing that strikes you as you see certain kinds of lives? Not that they are poor. Many a life is rich in spite of financial poverty. But some one has recently described the lives that forever sow and never reap,

the lives that forever strive and never attain, the lives that forever struggle and never achieve, those lives that finally get that dull sense that life is just one unending grind, and will be one unending grind without hope or joy in it.

I was talking the other day with one of the eminent economists of the country, a man profoundly interested, not in the labor question, but in the labor, and he was telling me some of his plans for the improvement of the condition of the laborer. Oh, not exactly plans that looked toward Socialism or anything of that sort, but plans that looked toward that kind of relation of the man to the man's work that would give the man some kind of joy in his work instead of making him just a cog in a machine, an impersonal factor in an impersonal enterprise that covers his whole life with what Ruskin called "the mountain gloom" instead of flooding it with what Ruskin called "the mountain glory." Now the city has all sorts of life like that. It has the two extremes of life, the poorest kind of life there is and the richest kind of life there is; and the city problem is to make a brotherhood out of people in these conditions. It is the problem of all kinds of human interests. Life is not solely economic, man does not live by wages alone; man does not live by bread alone; but by every word, every true word, every beautiful word, every thrilling word, that proceeds out of the mouth of God.

We sometimes speak of the material basis of life as we speak of the physical basis of life. It is a very grave question whether the basis of life is material or whether the basis of life is physical. The basis of life probably, if we find out the truth about it, is spiritual and intellectual and social, not physical and material. The essential feature of life, the essential interest of life, is its spiritual, its intellectual, its social character, rather than its material or physical character. And it is only when we get overbalanced that we destroy it and destroy its chances for the right kind of development. Now that is this human problem that the city presents. I have said nothing of the streets, of the railways, or the houses; I have said nothing of the kind of services that the churches ought to provide. I have tried briefly and in this sketchy way to set before you this great human question, the question of the strong men and women and the young men and women and the children who walk the streets of the city with their human interests.

The City an Overwhelming Human Opportunity

May I say in the second place, that the city is a perfectly overwhelming human opportunity? That is not our usual language about it. Usually, we use harsh names about the city. We call it the plague spot of modern civilization, the ulcer upon the body politic, and if we have any violent language to use about human conditions we apply them to the conditions as they exist in the city. But that is not altogether natural or altogether wise. I sometimes wish that we might get rid of the problem habit. I altogether sympathize with

the picturesque statement of that most gifted writer, Dr. Dubois, in his thrilling book on "Souls of Black Folks," when he says, "Do you know how it feels always to be a problem?" I wish that we might get rid of the problem habit and get hold of the opportunity habit. If I were to approach our whole city question not from the point of view of the staggering difficulties which it presents and the overwhelming problem that it is, but to approach our city question from the point of view of the overwhelming and unparalleled opportunity that it gives us in the name of Jesus Christ it would be better. It is the opportunity of a great crowd first of all, and honestly, even a preacher of the Gospel would rather see lots of people in his congregation than few. I had a dear friend who many years ago stood up in the presence of his evening congregation on a perfectly desperate night when anybody who could stay at home was justified in doing so. And he looked at one person sitting there, and another there, and another there, in a great big empty church. Then he stood up and read for his first hymn "O for a thousand tongues to sing the great Jehovah's praise." You see, the city gives you the chance to meet and touch multitudes and multitudes and multitudes of people, it brings them within reach.

Instead of these people constituting a staggering problem about which we can mourn, it is for the Church of Jesus Christ and the ministry of Jesus Christ to rejoice that within five minutes of the church there are such multitudes of people whom the church can touch, if it will, with the Spirit and Truth of Jesus Christ. It is the opportunity of proximity. Now that does not always seem an opportunity in itself, sometimes it is an embarrassment; but it is worth a great deal that people are within reach. It also gives you the opportunity of relationship. Indeed, I sometimes think that the city gives us the only chance that there is to repeat the experience of Pentecost. I wonder why we have been so slow to lay hold of the real features of the Pentecost story, why we have not filled our own souls with it! Why we have the whole thing all over again, all these people with all these languages, all these people from everywhere, right here at our doors. And one of two things is bound to happen, either it will be some new Babel in the world, or a new opportunity for Pentecost in the world. Let us make a Pentecost out of it, so that by some Divine process these folks shall understand when they neither know your language nor you know theirs. The language of the heart and the language of life, and the speech of loving heart will just overleap all those verbal difficulties and enable you to cause every man to understand in the tongue in which he was born. It gives you the opportunity to present Christ on a great scale. And, brethren, if I wanted to have a real chance at solving all the race questions there are, and all the nationality questions there are (and there are a lot that are unsolved), I would break for a big city.

We have a church in New York that we call "The Church of All Nations," do we not? Oh, it must be lovely to be the pastor of

it; for, believe me, dear friends, if we cannot work out these matters in the small, we never shall be able to work them out in the large. If we cannot bring Jesus Christ as the solvent of all these conditions in subject, in language and in color, if we cannot bring Jesus Christ to be the solvent of all these difficulties in the small, we never can do it in the great big world in the large. The city, therefore, furnishes the supreme opportunity of life as it seems to me.

The City Furnishes an Irresistible Appeal

So I say, finally, that the city furnishes, also, the appeal that is almost irresistible and the appeal for vital life in a church. If there is anywhere, any place where a perfectly conventional church can go on being conventional and doing good work, it must be somewhere outside of the city. There may be some such places yet; I think I have seen a few conventional communities where the things that were going on were largely the things that had been going on; where the ordinary on-going to larger life just about answered the demands of the community; but there is no such condition as that in the city.

One day, ten years ago, we were having a little pow-wow in Chicago, and the District Superintendents and the pastors of the city, and myself, were sitting together in a closed room, where we were talking over the problem of our Church in Chicago. And an honest young chap arose and said, "Bishop, may I tell you what I think is one of the things that ails us in Chicago?" "Yes," I said, "anybody can tell us what ails us. He puts us under obligations to him." He said, "Bishop, there are a whole lot of us preachers and a good many laymen in Chicago who are trying to conduct country churches in this town, preachers that continue to be country preachers, laymen that were prominent in country churches and have come in and think that they ought to have like prominence to run a country church in the city." He said to me, "Bishop, I am that kind of a preacher myself"; which was a refreshing bit of honesty that is so rare as to deserve mention; for when a preacher, as a rule, gets into a city it takes an act of God to get him out. No matter whether he fits or does not fit, he regards himself as divinely called to remain and carry on a conventional country church in unconventional city conditions. There is the appeal to make your church master of and supreme in its environment, so that it can render its ministry in a vital fashion. Many years ago, when I was a young college president, just the youngest kind of a college president, the Honorable Andrew D. White, former president of Cornell and ambassador to St. Petersburg and elsewhere in the course of his diplomatic life, came to Denver to visit the Cornell Alumni. And I went to pay my respects, as is my pleasure every year when I call at his home in Ithaca. And this great man, with his wide experience, said to me, "My young friend, may I give you a fundamental bit of wisdom?" And I listened with both ears and watched him with

both my eyes. "If you remember this you may come to success; if you forget it, you are bound to come to grief." And then I waited anxiously to hear what he said to me. "Every institution must work out its own problem on its own grounds. If you try to make a Rocky Mountain Yale or Harvard, or a Wesleyan, you will probably wreck your own institution."

Every church must work out its own problem, on its own grounds; and I would add after the years, "in its own times," not time, but "in its own times." For I have seen great churches trying to continue in new conditions policies that were adapted to the half century earlier, the churches themselves becoming a problem instead of becoming a power and a force for righteousness and help in the community. And what an appeal the city is to the Church to be a real and not a conventional institution! An appeal to be a leavening force, an appeal to be an uplifting force, an appeal to be the kind of force that will not substitute gloom for glory. To go back to what I said at the beginning about personalizing the city, apply it to the Church and personalize the Church. I was rather struck by hearing some rather plain people say a new word about one of our churches. All my life I had heard people say, "I just love that church." But when I heard some plain people say, "That church just loves us," I knew that the right relationship had come into existence, that this church was making itself felt as a force, as a living power, so that men and women walking by it day by day had that kind of consciousness that they have when they come in contact with a friend. You know the influence that a friend has upon you. Life goes pretty hard with you; burdens get pretty heavy; perplexities grow baffling, and it seems to you that you can carry the thing no further, and then, either in consequence of direct personal contact, or in consequence of some recollections, a friend comes into your consciousness and you know how he loves you. What his friendship means to you! You lift up your burden and stagger on with your perplexities, with a new sense of strength!

The churches of Jesus Christ ought to be like that. I repeat, that the churches of Jesus Christ ought to be like that, so that the children would say in sympathy, "I love that church and that church loves me"; grown men and women, young men and women fighting those hard battles that every city forces upon them, whether they will or no, may remember, in the day of their temptation, "That church loves me, and I must be true to its love"; that old men and old women walking about the streets with staffs in their hands, shall say, "That church has loved me for half a century and loves me still." It is a challenge for a new spirit on the part of the Church.

And the city is the challenge for the new voice of truth. This is what that text said. In these modern cities of ours you cannot go on just saying the same old things in the same old ways, and letting it go at that. The city is not using the language that it used fifty years ago, and the city is not thinking in the same terms in which

it thought fifty years ago; and it is for the Church in the city to lead the city's thinking, to lead the city's speech, to lead the city's social theory, to lead the city's social life, to lead the city's spiritual life; in short, to make the life in which the city lives.

But it is worth while to have a seat for the children as they come to the Church in the city; it is a challenge that churches themselves shall be adequate, that the preaching shall be adequate, that the spirit shall be adequate. I have a hundred questions in my mind all the time. I have a hundred anxieties all the time in my mind. I wonder all the time what is going to happen about this piece of legislation, and what we are going to do about this thing, or that, but my one fundamental anxiety is the anxiety that the Church of Jesus Christ and the ministry of Jesus Christ shall be adequate in the day of Jesus Christ to the task before them. We can do a thousand things and fail. We can be conventional. We can go on repeating the things that have been found useless in all speech; but when the modern manhood that is going into the war, and coming out of the war—when the whole modern life that is profoundly affected by the war, looks to the Church of Jesus Christ—will it find that Church adequate in its truth and adequate in its spirit and adequate in its love to the new day?

I have quoted many times the statement that is made by a student of the early history of the Christian Church, who says that the early Church gained its supremacy in the early world by three things. It out-thought the world round about it; it did better thinking than the Roman Empire; it thought straighter than anybody else was thinking. The Church must still do the best thinking there is. The early Church bore itself better than the world about it. It bore the grace of the Spirit as that world did not. It had the qualities of manhood and womanhood that that world round about it lacked. "It outdied that world." I did not dream that in my time such an emphasis would come upon death as has come in these, our times. I did not dream that in my time we should feel anything, except the ordinary consciousness of death, as men and women and children die in the ordinary way. But when the whole world is made conscious again, as it has not been in its lifetime before, of the fact of death, then the Church of Jesus Christ must show how manhood and womanhood can be victors even over death. Do we see what it all comes to? God help us to be adequate in the name of Christ to the strengthening of Christ's relation to the great population in the cities of the world!

Minutes of the Second Annual Meeting of the Council of Cities of the Methodist Episcopal Church

SOUTHERN HOTEL, BALTIMORE, MARYLAND

April 26, 27, 28, 1918

Friday, April 26

Morning Session

The Second Annual Meeting of the Council of Cities of the Methodist Episcopal Church was called to order in the banquet room of the Southern Hotel, Baltimore, Maryland, at 10.00 A. M., Friday, April 26, 1918, by Melvin P. Burns, Superintendent of the Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church.

The devotions were in charge of Edward Hayes, Pastor of Douglas Memorial Methodist Episcopal Church, Washington, D. C.

The prayer was made by D. S. Colt, District Superintendent of the Baltimore District, Baltimore Conference.

The Address of Welcome was read by J. St. Clair Neal, Corresponding Secretary Baltimore City Missionary and Church Extension Society. W. L. McDowell, Superintendent of the Department of Church Extension of the Board of Home Missions and Church Extension, made the reply.

The organization was perfected. Bishop Thomas Nicholson, resident Bishop of the Chicago Area, was nominated and elected as President of the Council and immediately took the chair.

George G. Hollingshead was nominated and elected as Secretary.

Motion was made and passed that the printed program be made the official order of business.

The first item on the program was taken up. Melvin P. Burns, Superintendent of the Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, read a paper on the subject, "The New City Program and the Centenary Campaign." M. P. Burns and J. St. Clair Neal made several announcements. The next address was by Charles W. Blanpied, of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, on the subject, "The Relation of the Centenary Survey to the Church Program for Today."

On motion of John Thompson, a limit of five minutes was set on speakers in the discussion, except the leader.

Discussion: John Thompson, E. J. Helms, Joseph Donat, R. K. Boyd, Ernest Lyon and Charles W. Blanpied.

D. D. Forsyth, Corresponding Secretary of the Board of Home Missions and Church Extension of the Methodist Episcopal Church,

was introduced and asked a hearing for Tyler Dennett, of the Publicity Department of the Joint Centenary Commission, who made a statement concerning the Centenary.

On motion, the time was extended to hear Mr. Dennett.

Schedules for interviews on Home Mission Work were announced by Ralph Welles Keeler, Director of the Bureau of Publicity of the Board of Home Missions and Church Extension of the Methodist Episcopal Church.

Announcement was made by J. St. Clair Neal concerning banquet this evening.

Roll of elected delegates was called and tickets distributed.

Morning Session adjourned.

Friday, April 26

Afternoon Session

Bishop Nicholson called the Council to order at 2 P. M., and after a hymn introduced John T. Ensor, Superintendent of the East Baltimore District, Baltimore Conference, who lead the devotions, reading the Scripture from the Gospel according to John, and making the prayer. A verse of "America" was sung.

Melvin P. Burns nominated B. H. Wilson, of Los Angeles; O. M. Bond, Fort Dodge, Iowa, and H. G. Ogden, of Rochester, New York, as a Committee on Resolutions, and moved their election, which was carried.

John Thompson, Superintendent of the Chicago Home Missionary and Church Extension Society, was introduced as the first speaker and addressed the meeting on the subject, "Following the People to the Suburbs."

The discussion was led by Orrin W. Auman, Superintendent of the Denver District, Colorado Conference, and the Denver Church Extension Society, and further participated in by S. C. Ricker, W. L. McDowell, W. E. J. Gratz, J. R. Edwards, G. G. Hollingshead and F. H. Coman.

The next paper was by Fred Winslow Adams, of Springfield, Massachusetts, who spoke on "Why New York City Is Our Greatest Missionary Field."

The discussion was led by Elmer E. Pearce, Pastor of Broadway (Bohemian) Methodist Episcopal Church, Cleveland. Samuel Quickmire and Millard L. Robinson also participated.

On the motion of M. P. Burns the following were appointed as a Committee on Legislation: E. J. Helms, M. L. Robinson, D. L. Marsh, A. P. Sloan, and F. J. Hubach.

On the motion of M. L. Robinson the Committee on Legislation were requested to bring in some suggestions for proper legislation by General Conference concerning property readjustments and the use of endowments in Home Mission territory.

C. K. Abrahams, of the Baltimore City Missionary and Church Extension Society, called the roll for the banquet.

The next paper was read by E. J. Helms, Pastor of Morgan Memorial Methodist Episcopal Church, Boston, on "The Relation of the Church to Industrial Relief."

The discussion was opened by F. H. Coman, Superintendent of Buffalo District, Genesee Conference.

Bishop Nicholson made a short address on the progress and problems of the Negro, in introducing C. A. Tindley, Pastor of East Calvary Methodist Episcopal Church, Philadelphia, Delaware Conference, the next speaker, who addressed the Council on the subject, "How Shall We Meet the Negro Invasion of Northern Cities?"

Announcements were made by J. St. Clair Neal. Adjournment.

Friday, April 26

Evening

The Council of Cities was the guests of the Baltimore City Missionary and Church Extension Society at its Annual Banquet in the Banquet Hall of the Southern Hotel, Baltimore.

The President, Mr. John L. Allcock, reviewed the progress of Baltimore Methodism and welcomed the Council in an eloquent address, and requested Bishop Thomas Nicholson, President of the Council, to preside. Bishop Nicholson made an address of response to the hospitality and welcome of the Baltimore Methodists.

D. D. Forsyth, Corresponding Secretary of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, was presented and made an address on the program of the Board of Home Missions and the Centenary.

Bishop John W. Hamilton, Chancellor of American University, was announced as the speaker of the evening and addressed the gathering on the subject, "The Value of a Great Central Methodist Church Plant in our Cities."

Saturday, April 27

Morning Session

The Council was called to order by Bishop Nicholson at 9.30.

The devotions were conducted by George H. Bickley, Superintendent of the Northwest District, Philadelphia Conference.

On motion of M. P. Burns the time limit of five minutes was set on the leaders of discussions and three minutes on others.

The minutes of the previous day's sessions were read and approved.

Bishop Nicholson announced the time when the committees would be called to report.

An address was made by Rev. William S. Mitchell, Pastor Plymouth Methodist Episcopal Church, Buffalo, on the subject, "How to Make the City Society a Vital Force in Promoting a City Church Program."

The discussion was opened by Ray Allen, Superintendent of the Rochester District, Genesee Conference. Those participating were: G. G. Vogel, E. J. Helms, Robert B. Stansell, Bishop Nicholson, L. F. W. Lesemann, Samuel Quickmire, A. F. Reimer, F. H. Coman, H. G. Ogden.

The next paper was read by Albert B. Storms, President of Baldwin-Wallace College, Berea, Ohio, on "What Shall be the After-War Program for Our Cities?"

The discussion was led by W. A. Layton, Superintendent Brooklyn and Long Island Church Society of the Methodist Episcopal Church. Others speaking were F. J. Hubach, Ray Allen, Elmer E. Pearce, H. J. Burgstahler.

On the suggestion of F. H. Coman, a count of the nationality and parentage of those present was made.

Sixty-six were found to be native-born Americans; eleven were foreign born; six were born in Canada and five in England; eight were native born of both foreign parents, five of these had one or both parents born in Germany; eight were native born with one foreign-born parent; twenty were the sons or grandsons of the American Revolution, and twenty others the great-grandsons.

The next paper was then read by Millard L. Robinson, Executive Secretary, New York City Society of the Methodist Episcopal Church, on the subject, "The Responsibility of the Suburbs to the City Program."

After important announcements had been made by C. K. Abrahams and R. W. Keeler the discussion of the paper was opened by F. J. Hubach, of Plainfield, New Jersey, Superintendent Elizabeth District, Newark Conference. The following took part: Bishop Nicholson, U. F. Hawk, E. A. Dent, R. K. Boyd, A. W. Chapman, J. B. Trimble.

Announcements were made by M. P. Burns, and W. L. McDowell of Baltimore.

Dr. C. W. Baldwin was introduced and announced that he had present some historical books which could be distributed. A. N. Chapman announced that a chart of the work in Denver would be on exhibition at the rear of the room.

Further announcements were made by D. D. Forsyth and J. St. Clair Neal.

Adjournment followed the benediction by J. St. Clair Neal.

Saturday, April 27

Afternoon Session

Bishop Nicholson called the Council to order at 2 P. M. The hymn "How Firm a Foundation" was sung, followed by the reading of a Scripture Lesson and prayer by U. F. Hawk of Spokane, Washington.

The minutes of the morning session were read and approved. The minutes of the Friday evening session were then read and approved.

Ray Allen reported for the Committee on Constitutions, which was appointed at the First Annual Meeting of the Council of Cities, Chicago, April 21, 1917, reading a model constitution for new City Societies. The report was discussed by G. G. Vogel, W. L. Burns, W. H. Wehrly, Louis F. W. Lesemann, E. W. Felt and Bishop Nicholson. It was then adopted on the motion of F. H. Coman.

The report follows:

CONSTITUTION

of the .....of ....

Adopted ....., 191.....

NAME

The name of this organization shall be the (Methodist Episcopal Union) of....., ...

PURPOSES

It shall be the duty of this organization to unify and promote the material, social and religious forces of the Methodist Episcopal Church in the city of....., ...and in every way practicable to extend the Kingdom of Christ in cordial co-operation with all other churches.

MEMBERS

All members of an Annual Conference of the Methodist Episcopal Church who are resident in the City of ....., ... and all members of the several Quarterly Conferences of the Methodist Episcopal Church within the same territory, shall be members of this organization.

OFFICERS

The officers of this organization shall be a President, a Vice-President, a Secretary, a Treasurer, and (twenty-one) Directors.

Any member of the organization shall be eligible for election to any of these offices.

These officers shall be elected by majority ballot at the annual meeting. All shall be elected for one year, except the Directors. The Directors shall be elected for a term of three years, but so arranged that the terms of one-third expire each year.

In case of a vacancy in any office, the Directors shall have power to fill the vacancy in any office until the next annual meeting.

The President, the Vice-President, the Secretary, the Treasurer, and the District Superintendent or Superintendents resident in the city, shall constitute an Executive Committee.

DUTIES OF OFFICERS

The President shall preside at all meetings of the Union, of the Directors, and of the Executive Committee, and perform such other duties as are usually incident to the office.

The Vice-President shall act in the absence of the President.

The Secretary shall keep an accurate record of all meetings of the Union, of the Directors, and of the Executive Committee, and shall give notice of such meetings.

The Treasurer shall keep an accurate account of all moneys received and disbursed by him. He shall make no payments except upon proper order. The Executive Committee shall have authority to order payment of bills less than ($100) in amount. Larger payments must be authorized by the Directors, or by the Union. The accounts of the Treasurer shall be open to the inspection of any member of the Executive Committee, and he shall make a full report to the annual meeting.

The Directors shall have charge of the property of the Union, in accordance with the laws of the State. They may elect a Treasurer for any special fund, the office to be continued at discretion.

The Executive Committee shall have general charge of the work of the Union, subject to any action taken by the Directors, or by the Union. They may appoint such Committees as desired, to be continued at discretion.

MEETINGS

The annual meeting of the Union shall be held on the..... evening of ....., in each year. Other meetings of the Union may be held in accordance with its own action, or on order of the Directors, or of the Executive Committee. Notice may be by announcement at the regular Sunday services of the several churches concerned, or by mail.

Meetings of the Directors shall be held in accordance with their own action, or on order of the Executive Committee, or of the President. Notice shall be given by mail.

Meetings of the Executive Committee shall be held in accordance with their own action, or as ordered by the President, or on

call of any two members of the Committee. A majority shall constitute a quorum.

AMENDMENTS

This constitution may be amended at any meeting of the Union upon the affirmative vote of two-thirds of the members present, with notice having been given of such interest at a preceding meeting.

Ray Allen then reported for a committee appointed last year for a method by which churches can be given credit for contributions to City Missionary Societies. He reported progress, and on the motion of M. P. Burns the committee was continued for another year.

Ray Allen moved that a city entertaining the annual meeting of the Council of Cities be only asked to furnish rooms and lodgings. The motion passed.

On motion of Ray Allen the place and the time for the next meeting of the Council of Cities was referred to the Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church with power. The first paper was read by John Watchorn, Corresponding Secretary of the Philadelphia City Missionary and Church Extension Society, on the subject, "The City Society's Obligation in Moral and Civic Reforms."

Discussion was led by T. W. Stout, Superintendent of the Minneapolis District, Northern Minnesota Conference, followed by E. D. Kohlstedt, F. W. Mueller, R. K. Boyd, Bishop Nicholson, E. A. Dent, E. J. Helms.

The next paper was read by A. F. Reimer, Superintendent of the Boston Missionary and Church Extension Society of the Methodist Episcopal Church, on "The Necessity for Specially Trained Christian Leaders for City Work."

Discussion led by Ralph E. Diffendorfer and was followed by L. F. W. Lesemann of Chicago, F. H. Coman, H. J. Burgstahler of St. Paul, J. R. Wright of Jersey City, Don S. Colt of Baltimore, Walter Morritt of Board of Home Missions, G. G. Hollingshead of Jersey City, M. P. Burns; and the discussion was closed by Mr. Diffendorfer.

The next paper was read by George B. Dean, Superintendent of the Department of Evangelism of the Board of Home Missions and Church Extension of the Methodist Episcopal Church. At the conclusion of the address Dr. Dean asked the men to pledge themselves to the vision of this Conference and every man rose in consecration. Prayer was made by John R. Edwards and E. J. Helms, after which Ray Allen pronounced the benediction.

Saturday, April 27

Evening Session

The Council of Cities was called to order by M. P. Burns. The devotions were led by Byron H. Wilson of Los Angeles. Bishop W. F. McDowell addressed the Council and introduced Bishop Thomas Nicholson, as the speaker of the evening, who then spoke on the subject, "A Constructive City Program—A Summary and a Look Ahead."

The following report of the Committee on Resolutions was made by B. H. Wilson, as follows:

Inasmuch as the Council of Cities of the Home Missionary and Church Extension Society has enjoyed a most profitable and memorable session in the Southern Hotel, City of Baltimore, Maryland, therefore,

Be it Resolved, First: That we express our deep appreciation of the cordiality, courtesy and genuine Southern hospitality with which we have been received by the citizens of Baltimore. That we register our deepest gratitude to the Methodist people for their whole-hearted provision for our every comfort, and especially to the Baltimore City Missionary and Church Extension Society, to its beloved and alert Secretary, Dr. J. St. Clair Neal, and to its entertainment Committee, of which Mr. Charles K. Abrahams is the Chairman, for the superb entertainment and eminently satisfactory meeting place provided for us.

And further, that special thanks are hereby conveyed to Mr. J. L. Alcock, President of this Society, and the capable committee for rendering the splendid banquet and notable program of Friday evening; and,

Be it Resolved, Second: That the presence and interest of Bishop Thomas Nicholson and his gracious presidency and helpful addresses have been a delight.

Further, that we greatly appreciated the presence of Bishop John W. Hamilton and his inspiring address.

Further, that we keenly enjoyed the presence of Dr. David D. Forsyth, Corresponding Secretary of the Board of Home Missions and Church Extension, and appreciate his interest in this special part of his great work.

Further, that we feel under lasting obligations to Dr. Melvin P. Burns for his tireless and successful efforts in constructing the great program for the occasion, and that we do here express our highest confidence in his efficient leadership in trying to solve the great problems of the city and that we pledge to him and his faithful and efficient corps of helpers our unyielding loyalty until we have gone over the top in the Centenary Campaign.

Further, that we desire to thank those who have carried out the program with such careful and effective preparation of papers and addresses; and,

Be it Resolved, That in this great hour of the world's history, it is a service of great comfort that we have as the President of our beloved Republic a man whom we love and trust as a leader with high Christian ideals, and that we pledge to him, President Woodrow Wilson, our earnest prayers and thorough co-operation in every way possible.

Further, that we desire to record our gratitude for Secretaries Baker and Daniels, respective heads of our Army and Navy, and for their emphasis upon moral and Christian character as the first assets of good soldiership; and,

Be it Resolved further, That as men who represent the great throbbing city centers of our National life and thereby have special opportunities to know the mind and temper of the fathers and mothers of our land and the people who must pay the price of this great war struggle, we are prepared to declare without any reservation that this is the hour when Almighty God is requiring the total destruction of the liquor traffic, and that we earnestly believe in order to win this great war for righteousness and democracy we should conserve our food and manhood by destroying the greatest destroyer the world has ever known.

At the conclusion of the Sunday evening service it was voted to add the following paragraph to the report of the Committee on Resolutions:

Be it further Resolved, That we express to Bishop William F. McDowell our deepest appreciation for his presence and for his most appropriate and helpful convention sermon preached at our closing session.

(Signed) BYRON H. WILSON,
O. M. BOND,
H. G. OGDEN.

On motion of A. F. Reimer the report was adopted as read by a rising vote. C. W. Baldwin of Baltimore said a word of praise for the Council of Cities, congratulating Superintendent M. P. Burns on its success.

M. P. Burns expressed his gratitude for the co-operation of the men in making this meeting a success.

Invitations were given for the next meeting of the Council by the following cities: Los Angeles, Boston, Cincinnati, Des Moines, and Spokane, but no action was taken.

The minutes were approved without reading.

Council adjourned with the Doxology and benediction by Gilbert Stansell of Aberdeen, South Dakota.

G. G. HOLLINGSHEAD,
Secretary.

Roll of those Present at the Council of Cities, Baltimore, Maryland, April 26-28, 1918

Adams, Fred Winslow, Pastor Trinity Methodist Episcopal Church, Springfield, Massachusetts.

Allen, Ray, Superintendent Rochester District, Genesee Conference, and Methodist Episcopal Union of Rochester, New York.

Auman, Orrin W., Superintendent Denver District, Colorado Conference and Denver Church Extension Society of the Methodist Episcopal Church, Denver, Colorado.

Barnes, Robert S., Pastor Fort Avenue Methodist Episcopal Church, Baltimore, Maryland.

Barnes, W. W., Superintendent Baltimore West District, Baltimore Conference, Baltimore, Maryland.

Beauchamp, J. H., Corresponding Secretary of City Mission and Church Extension Society of the Wilmington Conference, Wilmington, Delaware.

Beck, Frank Orman, Pastor Trinity-Wabash Church, The Chicago Home Missionary and Church Extension Society, Chicago, Illinois.

Benson, John G., Area Superintendent, Department of Evangelism and Community Service, Detroit Area, Detroit, Michigan.

Bickley, George H., Superintendent Northwest District, Philadelphia Conference, Philadelphia, Pennsylvania.

Bielski, Alice I., Deaconess Methodist Episcopal Church, Sioux City, Iowa.

Blanpied, Charles W., Centenary Survey, Board of Home Missions and Church Extension of the Methodist Episcopal Church, Philadelphia, Pennsylvania.

Bond, O. M., Superintendent Fort Dodge District, Northwest Iowa Conference, Fort Dodge, Iowa.

Boyd, R. K., Jersey City, Hoboken and Bayonne Evangelization Union, Jersey City, New Jersey.

Bridgham, E. C., Superintendent Worcester Methodist Episcopal City Mission and Church Extension Society, Worcester, Massachusetts.

Brown, U. G., Superintendent Omaha District, Nebraska Conference, Omaha, Nebraska.

Burgstahler, H. J., Pastor Central Park Methodist Episcopal Church, Saint Paul, Minnesota, City Society, Saint Paul, Minnesota.

Burnett, Walter Everett, Pastor Foundry Methodist Episcopal Church, Washington, D. C.

Burns, Melvin P., Superintendent Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, Philadelphia, Pennsylvania.

Chapman, Austin N., Pastor Epworth Institutional Church, Denver, Colorado.

Clark, Lucius C., Pastor Hamline Methodist Episcopal Church, Washington, D. C.

COLE, J. A., Superintendent Paterson District, Newark Conference, Methodist Episcopal Church Union of Paterson, New Jersey, Passaic, New Jersey.

COLT, DON S., Superintendent Baltimore District, Baltimore Conference, Baltimore, Maryland.

COMAN, F. H., Superintendent Buffalo District, Genesee Conference, Methodist Episcopal Union of the City of Buffalo, Buffalo, New York.

COSTIN, W. W., Pastor Eutaw Methodist Episcopal Church, Baltimore, Maryland.

CRISSMAN, B. FRANK, Superintendent Saint Louis District, Saint Louis Conference, Saint Louis, Missouri.

CUMMINGS, C. G., Superintendent Annapolis District, Washington Conference, President City Missionary and Church Extension Society, Baltimore, Maryland.

DEAN, GEORGE B., Superintendent of the Department of Evangelism of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, Philadelphia, Pennsylvania.

DENNETT, TYLER, Secretary Publicity Department of the Joint Centenary Commission of the Methodist Episcopal Church, New York City, New York.

DENNIS, JOSEPH, Methodist Episcopal Union of the City of Buffalo, New York, Buffalo, New York.

DENT, ELMER A., Superintendent New Haven District, New York East Conference, New Haven and Naugatuck Valley League, New Haven, Connecticut.

DIEFFENDORFER, RALPH E., Associate Executive Secretary, Centenary Commission of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, Philadelphia, Pennsylvania.

DONAT, JOSEPH, Pastor Bohemian Institutional Church, Baltimore, Maryland.

DORAN, FRANK, Superintendent Saint Paul District, Minnesota Conference, Saint Paul, Minnesota.

EDWARDS, JOHN R., Superintendent Washington District, Baltimore Conference, Washington, D. C.

ENNIS, DANIEL L., Pastor Appold Methodist Episcopal Church, Baltimore, Maryland, Baltimore City Missionary and Church Extension Society, Baltimore, Maryland.

ENSOR, JOHN T., Superintendent East Baltimore District, Baltimore Conference, Baltimore, Maryland.

FELT, E. W., President Indianapolis Methodist Union, Indianapolis, Indiana.

FIFER, ORIEN W., Pastor Central Avenue Methodist Episcopal Church, Indianapolis, Indiana, Indianapolis Methodist Union, Indianapolis, Indiana.

FORSYTH, DAVID D., Corresponding Secretary, Board of Home Missions and Church Extension of the Methodist Episcopal Church, Philadelphia, Pennsylvania.

FORT, JOHN R., Pastor Brightwood Park Methodist Episcopal Church, Washington, D. C.

GERMAN, J. S., Pastor Broadway Methodist Episcopal Church, Baltimore, Maryland.

GILBERT, WILLIAM M., Pastor First Methodist Episcopal Church, Baltimore, Maryland.

GRATZ, W. EDWARD J., Pastor Central Park Methodist Episcopal Church, St. Paul, Minnesota.

GREENE, THOMAS E., Pastor Trinity Methodist Episcopal Church, Saint Louis, Missouri.

HALL, C. C., Superintendent East Saint Louis District, Southern Illinois Conference, East Saint Louis, Illinois.

HAMILTON, JOHN W., Chancellor American University, Washington, D. C.

HARGRAVES, CORLISS F., Pastor Indianola Methodist Episcopal Church, Columbus, Ohio, Columbus City Home Mission and Church Extension Society.

HART, WILLIAM J., Pastor Dolgeville Methodist Episcopal Church, Secretary Evangelization Union of the Methodist Episcopal Churches of Utica and vicinity, Dolgeville, New York.

HAUGH, J. T., Pastor Kensington Methodist Episcopal Church, Buffalo, New York.

HAYES, EDWARD, Pastor Douglas Memorial Methodist Episcopal Church, Baltimore, Maryland.

HAYS, DANIEL W., Superintendent Baltimore District, Washington Conference, Baltimore City Missionary and Church Extension Society, Baltimore, Maryland.

HAWK, U. F., Superintendent Spokane District, Columbia River Conference, Spokane City Society, Spokane, Washington.

HELMS, E. J., Pastor Morgan Memorial Methodist Episcopal Church, Boston, Massachusetts.

HENSON, GEORGE W., Superintendent South District, Philadelphia Conference, Philadelphia, Pennsylvania.

HIGLEY, ELMER E., Pastor Grace Methodist Episcopal Church, Des Moines, Iowa, City Evangelization Union of the Methodist Episcopal Church, Des Moines, Iowa.

HILLMAN, JOHN L., Pastor Saint Paul's Methodist Episcopal Church, Toledo, Ohio.

HOLLINGSHEAD, GEORGE G., Pastor Saint Paul's Methodist Episcopal Church, Jersey City, New Jersey; Jersey City, Hoboken and Bayonne Evangelization Union.

HUBACH, F. J., Superintendent Elizabeth District, Newark Conference, President City Evangelization Union of Richmond Borough (New York), Plainfield, New Jersey.

INGRAM, JAMES E., Baltimore City Missionary and Church Extension Society, Baltimore, Maryland.

ISAAC, FRANK R., Pastor Waverly Methodist Episcopal Church, Baltimore, Maryland.

JEANDRON, W. J., The Newark District Church Society, Newark, New Jersey.

JOHNSON, HERBERT B., Superintendent Pacific Japanese Mission, Berkeley, California.

KEELER, RALPH WELLES, Director Bureau of Publicity, Board of Home Missions and Church Extension of the Methodist Episcopal Church, Philadelphia, Pennsylvania.

KOHLSTEDT, E. D., Superintendent Milwaukee District, Wisconsin Conference, Milwaukee, Wisconsin.

KYNETT, ALPHA G., Assistant Treasurer, Board of Home Missions and Church Extension of the Methodist Episcopal Church, Philadelphia, Pennsylvania.

LAYTON, WILLIAM A., Superintendent of The Brooklyn and Long Island Church Society of the Methodist Episcopal Church, Brooklyn, New York.

LESEMANN, LOUIS F. W., President Chicago Training School, Chicago, Illinois.

LESLIE, ELMER E., Pastor Epworth Methodist Episcopal Church, Cambridge, Massachusetts.

LEVIT, MAURICE E., Superintendent Wall Street and Haddocks Missions, Sioux City, Iowa.

LONG, THOMAS S., Pastor Patterson Memorial Methodist Episcopal Church, Baltimore, Maryland.

LYON, ERNEST, Pastor John Wesley Methodist Episcopal Church, Baltimore, Maryland.

MCCAMMON, E. E., Superintendent Toledo District, West Ohio Conference, Toledo, Ohio.

MCDOWELL, WHITFORD L., Superintendent Department of Church Extension, Board of Home Missions and Church Extension of the Methodist Episcopal Church, Philadelphia, Pennsylvania.

MCDOWELL, WILLIAM F., Resident Bishop Washington Area of the Methodist Episcopal Church, Washington, D. C.

MCLAIN, JAMES L., Pastor South Baltimore Church, Baltimore, Maryland.

MAHAN, STEPHEN K., Pastor Epworth Methodist Episcopal Church, Toledo, Ohio.

MARKHAM, H. W., Superintendent Mohawk District, Northern New York Conference, Evangelization Union of the Methodist Episcopal Churches of Utica, New York and vicinity, Herkimer, New York.

MILLER, W. F., Pastor Sexton Methodist Episcopal Church, Baltimore, Maryland.

MITCHELL, ALBERT J., Pastor Ames Memorial Methodist Episcopal Church, Baltimore, Maryland.

MITCHELL, HARRY D., Pastor Metropolitan Methodist Episcopal Church, Washington, D. C.

MITCHELL, WILLIAM S., Pastor Plymouth Methodist Episcopal Church, Buffalo, New York.

MUELLER, F. W., Superintendent Michigan District, Central German Conference, Detroit, Michigan.

NEAL, J. ST. CLAIR, Corresponding Secretary Baltimore City Missionary and Church Extension Society, Baltimore, Maryland.

NICHOLSON, ROBERT J., Pastor Highland Methodist Episcopal Church, Baltimore, Maryland.

NICHOLSON, THOMAS, Resident Bishop Chicago Area of the Methodist Episcopal Church, Chicago, Illinois.

NIES, L. A., Pastor Trinity Methodist Episcopal Church, Worcester, Massachusetts.

OGDEN, HORACE G., Pastor First Methodist Episcopal Church, Rochester, New York.

PEARCE, ELMER E., Pastor Broadway Methodist Epicopal Church, Cleveland, Ohio; The Methodist Union of the Methodist Episcopal Church of Cleveland.

POORE, ALLAN F., Pastor Boundary Methodist Episcopal Church, Baltimore, Maryland.

QUICKMIRE, SAMUEL, Superintendent Goodwill Industries, San Francisco, California.

RARICK, C., Pastor Central Methodist Episcopal Church, Portland, Oregon.

REIMER, A. F., Superintendent, The Boston Missionary and Church Extension Society of the Methodist Episcopal Church, Boston, Massachusetts.

RIKER, S. CLARK, Pastor Trinity Methodist Episcopal Church, Cincinnati, Ohio.

ROBINSON, MILLARD L., Secretary, The New York City Society of the Methodist Episcopal Church, New York City, New York.

SEARCH, GEORGE L., Superintendent Helping Hand Mission, Sioux City, Iowa.

SCULLY, RICHARD E., Superintendent Freeman Avenue and West End Missions, Cincinnati, Ohio.

SECREST, JOHN S., Superintendent Akron District, Northeast Ohio Conference, President Akron Methodist Social Union, Akron, Ohio.

SLOTHOWER, ANTHONY E., Superintendent Des Moines District, Des Moines Conference, President City Evangelization Union of the Methodist Episcopal Church, Des Moines, Iowa.

STANSELL, GILBERT, Pastor Aberdeen Methodist Episcopal Church, Aberdeen, South Dakota.

STANSELL, ROBERT B., Pastor Trinity Methodist Episcopal Church, Saint Paul, Minnesota.

STEELMAN, FRANK, Pastor Homewood Methodist Episcopal Church, Baltimore, Maryland.

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